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3d Vt. Reg. Camp Griffin, Va.
Nov. 2, 1861.

Rev. R. Anderson D. D.
Dear Sir:-

You have been well aware before this though I have not written it to in distinct terms that I was in the army as Chaplain. If I had supposed there would be any objection on your part I should have consulted you before entering upon this work. But I knew the Board were not sending out young men, and I knew also that others who had been accepted by the Board were acting as Chaplains - so I concluded consultation was quite uncalled for. I have now been about five months chaplain. I know something of the hardships, trials, & perplexities it involves. They are, I can assure you, very numerous and great. I am afraid I have been unequal to them and have accomplished less f the regiment than some other one might have done. If so, I should be glad if some opening might pres itself so that I might quietly give place to some better man. I hav watched with interest the prospects the Board to see if you would be a before long to send out new men. Will you please inform me what policy the Board will adopt re specting the young men that are commissioned to go out? How soon will you be ready send me? Or is it as difficult for yo to determine this question as for any one else?

Please let me hear from you as early as convenient. My address is 3d Vt. Reg. Washington D.C.

Yours very sincerely
M. P. Parmelee.

Rev. M. P. Parmelee.

Camp Griffin, Nov. 2. 1861.

Rec'd. Nov. 5.

Ansd. Nov. 5.

3d Vt. Reg. Camp Griffin, Va.
Nov. 12, 1861.

Rev. Dr. Anderson:-
Dear & Respected Brother:-

The contents of your letter of the 5th inst. were so different in character from what I had anticipated that I have been in considerable of a quandary what to say in reply. From the light I now have I cannot name an earlier day for departure to a foreign field than the first of February and if there is no serious objection to delaying so long I should prefer it would be put off until the middle or last of February. I do not wish to resign just at present - ~~but there~~ there are some

tions of preparation which I th
I can accomplish better befor
than after resigning my posi
in the army. But I think I
resign as early as the 15th of
Dec. & perhaps before.

I should be glad of you
judgment as to the best time
starting, and, all things conside
whether it is best to hasten or no

Yours very truly

M. C. Parmele

Rev. M. P. Parmelee

Camp Griffin Nov. 12, 1861.

Rec'd Nov. 15.

Ans. Nov. 15.

New York, Dec. 27, 1861.

Dr. Anderson :-

Dear Sir :-

I have now resigned my chaplaincy and shall be in Boston on Tuesday morning or evening next the 31st. I may be able to call at the Missionary rooms on Tuesday. But at any rate on Wednesday the 1st prox. to consult with you respecting my destination &c.

A plan which I had of securing a companion for myself, is not likely to succeed, & I am afraid I shall be obliged to go out alone or else ask for considerable delay.

I trust however my way
not long be hedged up in th
way

Yours very truly

M. P. Parmele

Rev. W. P. Parmelee

New York, - Dec. 27, 1861.

Rec'd Dec. 30.

ans. Jan. 9.

Pru. Com.

address:

Underhill,

Vt.

4

Underhill, Vt., May 14 '62.

Dr. Anderson:-

Dear Sir:-

I learn from r. Jewett that it is in contemplation to send him to am and associate Mr. Pollard with me at Erzroom. I am sorry to think of parting company with Dr. Jewett - we have so much in common that our attachment was likely to be very intimate. But if the cause demands it, it is not becoming in me to object to it.

I wish, however, to assume in connection with Mr. Pollard the same duties

which I was expected to p
form in company with
Dr. Jewett. I am confi
that my health will d
mand as stirring a li
as possible. I hope th
fact will not be overlo
in any changes which
are made.

There is now a fair
prospect that I shall be
able to go on this fall
I shall be able to speak
confidently in a few wee

Yours in Christ
M. P. Parmele

Rev. S. Parmelee

Underhill [illegible] 1862

Rev. M. P. Parmalee

Underhill May 14. 1862

Rec'd. May 16.

Ansd, May 19.

Rev. M. P. Parmelee, 5

Underhill Aug. 2. 1862.

Rec'd. Aug. 5.

Underhill, Vt., Aug. 2, 1862.

Ansd Augt 7

Rev. Dr. Anderson:-

Dear Sir:- I have just
turned from a trip to Oswego
Y. which I had fondly hoped
ould terminate in the re-
oval of my suspense and
e formation of a plan for the
ture. But God has otherwise
dered.

To give you a full understand-
g of my present position I
ill go back a little. Last winter
hile visiting my sister in Oswego
Y. I accidentally met a lady
ho was spoken of as a very
voted Christian - but as her
ather had lately died and her
mother was in feeble health

and she was the oldest at hom
it was thought ~~&~~ she could
not be spared from the ho a
circle. Here the matter rest
until some months afterwards
when it came to my know th
that her mind was quite
active and her longings ear
after some higher work for the
Redeemer. I at once proposed
a correspondence. This contin
of a friendly nature until abo
the middle of June when I
again visited Oswego. In the
course of our acquaintance
following objections appeared
1st That she was two years old
than myself. This was eas
disposed of when a second
arose rather more serious.
seems that she has been
skilfully treated by some phy
sician so that from use of

found her teeth are badly af=
ected and liable to fail her
at any moment. I do not know
ut this in the eye of your
medical examiner, especially
ord, views of the general effects of the
mercury on the system, would
ean an insurmountable objection,
that this was waived — & a
certain prospect of a happy con=
summation seemed more nearer
than the opposition dictated
by strong maternal affection
seemed too powerful to be over=
come.

ma There the matter rests in=
definitely postponed.

as I feel more disheartened
than ever. I am afraid the
Lord is hedging up my way
as a providential implication
that I am not in the path
of duty. At least I feel inclined

to engage to preach in this co
try for six months or a year
watching meanwhile the lead
of Providence.

Will you please advise

Yours in Christ

M. P. Parmel

6

Erzroom, Oct. 15, 1863.

Dear Dr. Anderson:-

I doubt not you will be gratified to receive a line from me dated at this place, since you know something of the obstacles that stood in my way in getting here. The trials of our journey, however, have not yet been told you. Those on the part of my dear wife were many and very severe. In the first place she suffered beyond measure from seasickness. Not as is the case with most persons - sick a few days and then better than ever before - but one unbroken and almost unmitigated course of misery from the moment she stepped aboard the steamer until she again set foot on land. At Liverpool she had a little peace - but soon after reaching Cons'ple, what is usually called "morning sickness" seized upon her with a violence scarcely precedented - and while suffering unspeakable agony from this, the whole journey was performed from Cons'ple to this place. We hastened away from Cons'ple, hoping that the bracing air of the sea and the mountains would alleviate her suffering. This hope was but partially realized. She literally rose from her bed to start from Cons'ple and also from Trebizond, and took her bed after reaching here. It was a marvel to me that she could sit in her saddle seven and sometimes nine hours in a day when I knew her to be so feeble. On reaching here our hope was that rest and quiet would soon restore health &

vigor - but in this we were again disappointed. Week after week she continued to suffer, and at one time, being violently attacked with diarrhea - we began to fear she would get beyond ~~th~~ rallying. But in our great strait we ventured to call in an Italian physician, who is a surgeon in the Turkish army - who, by the blessing of God, succeeded in helping her. She is now very much better and I think gradually improving. Our household goods have all arrived in excellent condition and we are now busy preparing to keep house.

Of course, being ignorant of the language, we have not attempted any missionary work as yet. My wife's illness has altogether prevented her study of the language - and my care of her, besides some illness which I have myself suffered, have very much interrupted my studies. But after we get settled, I trust, God will give us time and strength to fit ourselves for the great work before us. The period through which we are now passing, I fancy, is one of the most trying in the missionary life. Set down in the midst of a great and urgent work, we must wait patiently for time to unloose our tongues - meanwhile, obliged to see ~~witness the spectacle of~~ our colleagues staggering under their too great burden.

Perhaps you will expect me to give my impressions of the work. I do not feel that I know much about it yet - but so far as I have learned of it - I find it very much as I expected.

I have found it a field filled with many obstacles to the prosecution of the work of missions and attended with much discouragement when we consider the many years of missionary labor that have been put forth here. One's heart is inclined to sink when, after nearly twenty five years of labor here, he sees a little congregation of about fifty on the Sabbath and knows that only eight of these are humble followers of the Lord Jesus.

Do not think me despondent - far from it. I am confident the Lord has a work here in this wicked city. And besides this city, there are villages, whose name is legion, where our energies might profitably be expended. No - I would not faint or be discouraged. I am resolved by the help of God, to give every energy of body and soul, to the salvation of souls here - and I most earnestly pray that we and our beloved Associates, whom we have already learned to love most dearly, may long be spared to work together in this field. And I wish here to bear testimony to the industry and faithfulness with which Mr. Pallard has carried on the work since coming here. He found everything at a very low ebb. New enterprises needed to be started and new vigor needed to be infused into the old ones. He set about the task before him - but was arrested in the very outset by the utter inadequateness of the appropriations for this station - they having been at random, with a very imperfect knowledge of the wants of the field. The alternation was forced upon him to sit down and fold his hands for a year or two until the ordinary routine of red tape could remedy the evil – or overstep the limits of the appropriations, and trust to the good will of the mission and the Board, and the Providence of God, to make up in future for the deficiency. He, very justly, in my opinion, regarded this as an exceptional case, and determined on the latter course. He established a girl's school for which there was no appropriation – but which, were it properly supported, would become one of the most important auxiliaries to the work. He assisted young men in preparation for the ministry – and did an amount of touring which the immediate appropriations of the station did not cover. I speak of these things particularly, as in some quarters he is thought not to be sufficiently aggressive – while in others he is severely censured for overstepping the limits of his appropriations (made before he came here) in his efforts to perform some aggressive work for the good of the Redeemer's Kgdm.

Mr. P. will write you of his recent tour to Choiriuck, and in another, which I hope to write you soon, I will speak more particularly of what I conceive to be the more immediate wants of the work in this field.

Very sincerely yours

M. P. Parmelee.

Rec'd. Nov. 20.

Ack'd. March 30, 1884.

7

Erzroom, Jan. 28, 1864.

Dear Dr. Anderson:-

Since my last to you we have begun house-keeping - which we find not only very pleasant but also very beneficial to my wife's health - who is now feeling quite well.

I have now been here long enough to determine, by observation and enquiry, the more pressing wants of this field. The chief thing we need is the mighty working of the Spirit of God on the minds and hearts of the people. I am daily more and more impressed with this need as I look upon the thronging thousands of this great mart - all bound down with the shackles of ~~a~~ some fatal superstition - and know my own inability ~~alone~~ to turn one obdurate heart. That God would grant this greatest of blessings, we ask your earnest, importunate prayers.

But we would not be wholly ungrateful for such tokens of the presence of the Spirit as are manifest among us. Our congregation, though small, contains a goodly number of regular and thoughtful listeners to the word of truth. They are persons who, we have reason to know, examine the Bible for themselves, "to see whether these things ~~be~~ are so." They do it too oftentimes in the face of much opposition on the part of friends - under a solemn impression that the question must be settled not only for time but for eternity. One young man of this class has lately come out and declared himself a follower of Jesus. He has long attended the chapel services more or less regularly - all the time carefully studying the Bible though bitterly opposed by her who brought him into the world. For several months past the Holy Spirit has been warning him to flee from the wrath to come - finally bringing him through prayer and repentant tears to the foot of Cross. There he seems to have found that peace which passeth all understanding. I was astonished at his apparently clear views of the way of salvation by faith. Trained from his earliest moments in the mummeries of a superstitious and & idolatrous religion - it is surprising that he should so fully grasp the idea of an unseen spiritual bread upon which to feed the famishing soul. The grace of God has done it - by means chiefly of his long and careful study of the Word of God.

It is astonishing what familiarity with the Bible these natives acquire. They have little else to read, and of course, as soon as they can read at all they pore over its pages day and night until it is as familiar as household words. They often put the missionaries to shame by their ready and apt quotations.

This young man is the first avowed convert since Mr. Pollard began his labors here nearly two years ago. Will you not praise God with us for this beginning of a good work, and pray that it may be continued until all this mighty city shall be shaken to its very foundations.

But in order to secure the favor of Heaven we must put forth such appropriate means as lie within our power. One of these means of which there is pressing need, is a permanent and more suitable Chapel. We have now a very pleasant and comfortable room over one of the Protestant houses, - fitted up while Mr. Trowbridge was here, partly at the expense of the Board - for which in addition, the Board pays $50. a year rent. This room is large enough for ordinary occasions - though we have seen the time when we wished it were larger. It was rented for only five years which time will soon run out - and we know not whether it can be obtained for a longer period - probably not without an increased rent. But if we could - we wish, if possible, to do better. This chapel is in a bye alley with an entrance which does not differ from that of an ordinary dwelling house - and as we have no bell - there are thousands - permanent residents of the city - who do not even know there is such a thing as a Protestant Chapel - or if they know there is one they do not know where it is. Much less do the thousands of strangers who throng this great thoroughfare learn of our work. Now we deem it highly important, especially in view of this latter class, that our chapel ~~be~~ stand on some public and much frequented street, and differ from ordinary dwelling houses sufficiently to attract the attention and provoke the curiosity of passers by. I doubt not, by this means alone, under God, our congregation would be largely increased - perhaps doubled. Besides we wish to secure permanency in this matter. You know that formerly there was much persecution here - and we have plenty of enemies now. But, latterly, they have consoled themselves with the feeling that our efforts here were fitful and inconstant, and before long would die out altogether. Unfortunately there has been too much ground for such a feeling. We wish to have this prop by which our enemies are bolstering themselves up, knocked out from under them. They can then no longer say to those wavering ones who are half persuaded to join us - that we shall soon come to end. All would be compelled to admit that Protestantism had a permanent foothold - that their civil as well as religious interests would be as secure in the Protestant commu=

nity as elsewhere. I believe this impression would add many to the number of nominal Protestants and by the grace of God bring ~~man~~ them unto Jesus.

Our schools also need a permanent location. One of them is now kept in the chapel. Before we came the other ~~was~~ occupied a room in this house. ~~But~~ When we began to keep house - with much difficulty - a room was secured in another house. But when the school went to occupy the room so much opposition was manifested by families in the house that it was not until after much loud talk and some gentle physical means that the furniture and scholars found ~~an~~ entrance. The room is not a good one and ~~in~~ consequently, ~~&~~, many of the scholars have fallen off.

Happily for the present we have relief in the generous donations of Mr. Mills of New York and Mr. Lee of Boston in response to an appeal in the Herald by Mr. Pollard. With one of these donations a room is now being fitted up in the house occupied by Mr. P. - which will be a very comfortable and permanent school-room. The other donation we shall, with the assent of the donor, ~~such~~ apply to the building of a chapel. One school is thus provided for - and the other I trust will find a permanent location - when we secure a permanent chapel.

If there is not serious objection to such a course, we shall make direct appeal to our friends in America and elsewhere for gifts to this special object. We have not yet made accurate estimates of the cost of building a chapel. Its expense will depend something upon its location - and we regard it of ~~the~~ great importance that it be well located even though it cost a few hundred dollars more. We think it cannot cost less than $3000. - and probably more - if we include especially a bell, which ~~we~~ is imperatively needed. All this, except perhaps a trifle which the brethren will be able to raise, must come from foreign sources. We would be thankful for suggestions from you & others.

Rec'd March 28,
Ack'd March 30.

From the enclosed letter to the Oswego S.S. you will see we have a third school now in operation. It was begun chiefly to accommodate one of the brethren who has a large family, and who lives so far away from the other schools as to render it very difficult to send to them. The movement has proved quite successful - many of the neighboring Arm. families sending in their children. It was begun with a small amount of funds contributed by the brethren - but as these are insufficient for the continuance of the school - and as our appropriations only provide for two schools - I have asked ~~that~~ the Os. school to contribute money for its support, which we wish ~~it~~ to have regarded as so much in addition to our regular appropriations. If this cannot be, you will please cross out the sentence in my letter which speaks of three schools and forward it - in wh. case I suppose our 3d school must stop. Yours &c. M. P. Parmelee.

Erzroom, June 21, 1864.

Dr. Anderson:-

Dear Sir:-

Perhaps it is unnecessary - but I feel a strong inclination to supplement the record of our Annual meeting in one or two points.

The Subject of Chapel-building was fully discussed and will be duly laid before you in the records and by Bro. Barnum. But as the discussion was ~~suggested~~ occasioned chiefly by my letter to you I wish to add one or two words.

I wish to correct the erroneous impression which the Prud. Com. seem to entertain that I asked for $3000. to build a chapel here. I asked nothing but advice as to the propriety of asking. The estimate of the cost was not an accurate one as I then said. It was a rough guess with the intention of getting it high enough. I should think it much better to aim at raising $3000. when we needed only $2000. than to raise $2000. and in the end find ourselves $1000. in debt. That is the reason I made the figure so high. But I hope you do not have so poor an opinion of us as to suppose we would begin to build or even to raise the funds without first making detailed and accurate estimates of the probable cost. This, of course, we intended to do.

We were perfectly satisfied with the action of the Mission. I asked suggestions from others and these we now have – and I trust that a principle has been established which will greatly assist the Board in all its future action. I wish to have it distinctly understood that in every particular except one (and in that one our brethren condemn their own action) our course would have been in accordance with those resolutions.

However, I would not have you think we regard the action of the mission as pointing to us personally. We know it is general and for myself I am most happy to feel that there is a policy. I was seeking light and I have found it. It was the opinion of our brethren that at present we had better not move in the matter of building a chapel. In that opinion we are willing & most happy to concur. Our field is large and other matters are pressing and we are glad to have this question for the present settled.

The action of the mission respecting the division of the Turkish Missions Aid Soc. funds you will see was sharp and stringent, and was called for by too great license exercised by some of the stations in charging accounts to those funds when there were none. Our action will cut us off from those funds one year entirely - in passing over from the practice of spending in advance to the safer policy of spending only what we have. I dare say too we shall lose in comparison with those who retain the old way of spending in advance - just as those who pay their store-bills promptly have to make up those bad bills which are never paid. But there seemed no alternative for us but to do right and leave the consequences with God.

You will observe that Bro. Wheeler was chairman of the Finance Com. which to you will be sufficient guarantee that every item in the Estimates was lopped off which could possibly be. I hope therefore the Prud. Com. will long hesitate ~~long~~ to narrow them any more. I trembled for the work as I saw Bro. W's knife performing its cruel task - I fear that anything more from the Prud. Com. would be the finishing stroke.

You will notice the baptism of the dear babe which the Lord gave us on the 23d of March last. It is healthy and promising and my wife's health is now quite good.

Yours &c

M. P. Parmelee.

Erzroom, June 21. 1864.
Rec'd. July 28.

Ans'd Jan 18. 1865

Chh building

Expenses

Erzroom, June 21, 1864.

Erzroom, Aug. 30, 1864.

Rev. R. Anderson, D.D. Sec. &c

Dear Sir:-

Your circular letter of July 5th has been received. For some time previously we had been watching the rapid rise in the market value of gold with serious apprehension as to its effect upon our work. Of course, we were not surprised at the anxiety felt at the Missionary House nor at the call upon us for retrenchment. Indeed, we had anticipated that call by having already discontinued one school, a flourishing and prosperous one, and dismissing one of our helpers. I trust our work will not be obliged to suffer the disaster of further lopping off. And let me here suggest that when you approach the painful task of reducing the appropriations for another year (which I fear will fall to your lot) that you deal ~~you deal~~ with this station with special leniency. I ask this, not because I would have you exercise a species of favoritism - but simply because, as I believe, strict impartiality demands it. Our people are few and feeble and already taxed to the utmost of their ability - or at least much more heavily burdened than at other stations. If our appropriations are cut off the work ceases. But in almost, perhaps every other station the people could be induced to do more. To illustrate the point, allow me to mention the fact that in Kharpoot the native brethren have been induced, within the past two weeks, to contribute more than 10.000 piastres for the erection of a second chapel in that city. Now when the people are sufficiently numerous and wealthy to raise such a sum of money for a special object they are doubtless able to do much more towards the support of the ordinary means of grace. Such a contribution here or in any part of our field would be simply impossible, and contributions for other objects proportionally difficult. I trust, therefore, that the Committee will deal as gently as possible with us.

A sad Bereavement.

Within the past few days our little church has been called to mourn the loss by death of one of its most worthy members. Our brother Isahag was carried away quite suddenly by that sad disease Typhoid Fever. Previous to his illness there had been much sickness in his family. His wife was first brought down to the borders of the grave. For many days our good brother hung over his companion with that intelligent anxiety which only a renewed heart can feel. At last she began to improve. But the little babe which God had just given them, deprived of the tender care of its mother soon passed into the grave. Then one by one the children were taken sick, and finally the father worn down by long care and watching fell a prey to the disease. No human power within our reach could save him. Almost before we became fully conscious of his danger he passed, as we confidently trust, from the church militant to the church triumphant on high.

A brief sketch of our brother Isahag will illustrate how the light spreads from place to place, and also the danger of leaving a station unoccupied as was the case here a short time ago. Isahag was a tailor by trade, and a few years ago in carrying on his business entered into partnership with one Toros from Arabkir. This Toros, though at that time not openly and actively a Protestant was yet thoroughly convinced that Protestantism was the true doctrine. This conviction he did not hesitate to declare to all with whom he met, and many an hour, while they sat side by side plying their needles, did he preach salvation by Christ alone to his partner. At first, of course, this called out earnest and sharp replies in defense of the superstitions of the church. But at length light broke into the darkened mind of Isahag — he was convinced, and with the activity and promptness peculiar to him he began to inquire, "what wilt thou have me to do." Not content with a mere intellectual belief he sought to apply the doctrines he had just espoused to his heart and daily life. Not satisfied with the undefined position occupied by his partner Toros, who had been the means under God of bringing him to a knowledge of the truth he began to inquire how ~~too~~ he could profess Christ before men. At that time there was no Missionary or Native helper here — there was no church or community. Everything that had been, was scattered or dead, and the enemies of Protestantism flattered themselves there would be no resurrection. Of course, it was impossible for him to identify himself with the Protestants. His next thought was to join the Catholics, imagining in his uninstructed condition that they were next to the Protestants in correctness of doctrine. Had he taken this unfortunate step at that time he might have been lost beneath the rubbish of Romish absurdities. But by the advice of friends he was induced to wait in hope of ~~a~~ the renewal of ~~the~~ a pure gospel work in this city. And when the first missionaries appeared on the ground he was among the first to join the new movement. He was of the number who formed the new church, and has always been a conscientious, active, faithful christian. Though a poor man with a large family dependent on his daily earnings for their bread — and though he lived a mile from the chapel, he was one of the most prompt and regular at all meetings of the church. He never stayed away for "want of time". He believed the ~~duties~~ demands of religion to be paramount to all other claims, and with alacrity and pleasure he obeyed them.

His dying testimony was such as you might expect from such a consistent christian life. There were no raptures - but a calm reliance on the merits of the Redeemer for salvation. To one he said "I am going to Jesus." To another, "My body shall find rest in the grave but my spirit shall go to God." I have no earthly care ~~but~~ except for my family and that I commit to God and my brethren."

His body was conveyed to the chapel where appropriate services were conducted by Bro. Pollard. He was then buried in our new cemetery by the side of ~~his~~ Toros his old partner in trade - ~~these~~ these two, ~~being~~ by a singular coincidence, being ~~are~~ the only adult persons now lying ~~in~~ ~~those~~ there.

Thus has passed away one of our best men. We shall sadly miss his familiar face and voice in the house of prayer - we shall sadly miss his upright example and ~~earnest~~ prevailing prayers - we shall sadly miss his well-ordered household now broken and scattered. But our earnest prayer is that God would overrule this dark providence to the advancement of His work here. ~~He~~ On the Sabbath following the burial of our brother Gakay, our native Preacher Hohannes delivered an impressive discourse on the solemn realities of death and the judgment with the hope of deepening the solemn impression of this rare event. God grant that this may be the case.

Signs of Progress

We are not able to report great progress, but our hearts are cheered when, ~~as~~ by close scrutiny we discover any change for the better. During the present year two have been received into the church on profession of their faith in Christ, and several others are in a hopeful condition.

We are happy to be able to report a gratifying increase ~~in our~~ the number of those who attend Sabbath worship. The late Annual Meeting of the Mission to Eastern Turkey, held here, had a decidedly favorable ~~influence~~ effect on our congregations. At one time during that meeting our chapel was crowded ~~full~~ – the audience numbering not less than 125. And since that time 70 and 75 – have frequently been present at one time. A good proportion of these are regular and thoughtful hearers of the Word, while others are floating, coming and going as ~~a~~ idle curiosity or some other whim may dictate. This latter class are called in chiefly by a contrivance which we use as a substitute for a bell [illegible]. A heavy flat piece of wrought iron is suspended from a frame made for the purpose on the roof of the ~~two~~ Chapel – which, being beaten rapidly with two small mallets, gives forth a pleasant sound that may be heard at a great distance. Many attracted by this novel sound find their way into the chapel. Some of these become regular attendants - others are satisfied with one visit - and others still seem to have seen enough ~~with~~ before ~~the~~ one service is half over - for, frequently, greatly to our annoyance, in the midst of a prayer or the sermon, eight or ten will make a stampede for the door.

The Work among the Women

though attended with much discouragement has yet some hopeful signs. It is a painful fact that not one woman is a professing christian and but one or two in a decidedly hopeful condition. Some wives of Prot. ch. members are indifferent - others are openly hostile. But a few can read at all and most of these very imperfectly. If they are urged to learn ~~it~~ to read, they will reply, "What use is it for a woman to learn to read - a woman hasn't any sense". Or if too well instructed to make such a reply, they will plead want of time. If the importance of religion is urged upon them ~~they~~ one will perhaps draw out ~~their~~ her pipe and tobacco and reply, "What do I want of religion - this affords me all the comfort I wish". Or perhaps ~~they~~ another will say, "Oh! yes, I love the Savior, I am a christian."

Notwithstanding these ~~obstacles~~ discouragements the missionary ladies have been holding regular weekly meetings with the women with a good degree of success - at times as many as twenty-five being present. A measurably successful effort has also been made to bring in a class of larger girls into the girls' school and several women have been induced to learn to read.

Music.

~~At present~~ There is congregational singing which, considering the advantages of the people, is commendably good. But as all sing soprano, of course harmony is excluded. And as the voices of many are totally unsuited to soprano, it follows naturally that the melody is ~~oft~~ ~~so~~ sadly marred, and every delicate musical ear sorely pained. To obviate these defects a class has lately been formed in which instruction is given in reading music. A few are making good progress, and it is hoped that before long there will be harmony as well as melody in the music of our worship, which will ~~ever~~ ~~be~~ not offend but rather please the most delicate ear, — ~~but rather please~~ and thus draw out the soul in praise to God. Daily lessons in music are also given ~~&~~ in the school with steadily increasing interest on the part of the children.

An Inquiring Mollah.

Perhaps it would be premature to make any public mention of the fact at present, — but I may say here that a Mohammedan Mollah has lately made several calls at one of the missionary houses, and at the time of the last ~~which~~ call he attended the regular weekly prayer meeting in the Chapel. Precisely his motives we cannot yet tell. He has inquired for books on geography & history. These we have offered to order for him — but he has ordered none. He reads the bible diligently when it is put in his hands, and he has opportunity; but does not propose to buy it. May the Lord bring him to a saving knowledge of the truth.

Pray for us

Yours &c. M. P. Parmelee

Rec'd. Oct. 15.
Ans'd Jan'y 1865

Rec'd. Oct. 15.

Erzroom, Oct. 11, 1864.

Mr. C. N. Chapin:-

Dear Friend:- My orders for periodicals for 1865 are as follows, The Springfield Republican and Boston Recorder which I am now taking, you will please Stop. The Burlington (Vt.) ✓ Free Press and Vermont Chronicle ✓ Windsor Vt. I wish to continue- but you are only to send the postage to them.

I have a special favor to ask of you. I believe the copying department is partly or wholly in your hands. Could you not copy the appropriations for Erzroom Station as soon as they are acted upon by the Prud. Com. and send to me, If we do not get them this way they will first go to Kharpoot and from there they will not reach us until six weeks or two months of the year has passed. This makes it very awkward for us, especially if we are not allowed all that we ask.

Yours &c

M. P. Parmelee

Erzroom, Oct. 11. 1864.

Rec'd Dec. 6.

✓

copy of Appns sent by
Dr. Anderson's direction.
Dec 6. 1864.

Erzroom, Dec. 4, 1865.

Dr. Anderson, Sec &c

Dear Sir: – We are glad to learn from the reports of the meeting at Chicago that have reached us, that your connection with the Board is not yet sundered. I think if the Lord would give you a new lease of life, the missionaries would vote unanimously in favor of your remaining in the Secretary's chair until the dawn of the millennium dispenses with the necessity of missions. As it is, I hope your nominal connection with the Board will never cease until your earthly course is ended – and why may you not as well as Lord Palmerston, yet for many years, remain in the active discharge of the duties of your station? I suppose Prof. Clark will share your burdens. Please extend to him, my old college instructor and friend, my warm congratulations on his accession to the responsible position of Secretary.

We rejoice that the Board closed its financial year without debt. This fact, with the resolution of Mr. Dodge, encourages us to hope that, another year, we shall have no embarrassing "abatements" to rob us of sleep, and to perplex our waking hours.

We are sorry there is so small prospect of recruits to our thinned and rapidly thinning ranks. We regret too that the needs of our mission did not get a hearing at Chicago. We would not be selfish or jealous of the success of other missions in obtaining missionaries. We do not doubt they are urgently needed in other fields. But what struck me as a little odd was the ~~prominent place~~ fact that the Syria field ~~but~~ with its twelve missionaries (not including Dr. Bliss's college or the missionaries of other societies) should have such a prominent place in the appeals made at Chicago, while the vast and important Arabic-speaking portion of our field, with its solitary "branchless trunk" should not be heard in the faintest whisper. Probably one reason of this lies in the air of romance surrounding the birthplace of our Savior and the scenes of his life and death. That idea was brought forward by the Committee on the Syrian field at Chicago. The feeling is natural enough. I remember to have desired above all things to go to the "Holy Land" as a missionary. And I dare say, if all candidates for the missionary work could follow their first & natural impulses they would almost in a body, go to Syria. That is what the crusaders did – that is what Jewish and christians pilgrims are doing now. But I am sure you will agree there are higher and finer motives by which we should be actuated.

Moved by these higher motives, I am astonished that more is not said and done for Mr. Williams' field. I am aware that his representations of his field are unfortunate – that they do not give you the material with which to make an appeal to young men. But you should make due allowance for the depressing crushing effect of such a burden as he is obliged to carry without the aid and counsel of an associate, and now without the cheering and supporting influence of a family. Besides he is unfortunate in his neighbors. Whenever he visits the Diarbekir and Kharpoot fields he is much aroused and gives you cheering and picturesque sketches of those fields. But returning from them to his own field the painful contrasts overwhelms him with melancholy and he has no heart to ask any one else to share his loneliness. If Mr. Williams could visit Erzroom occasionally he would be comforted.

Now shall that part of our field be abandoned, or reinforced? One thing or the other must take place soon. It seems to me that abandonment either total or partial would amount to a *crime*. If it were not for changing my language I would gladly abandon this field in order to come to the rescue. The work there has a good beginning - it is in an interesting state. It would be shameful recreancy after thus beginning a good work to turn back, and that, when everything in the Providence of God bids us go forward! Mr. Wms you know, is a very genial man, and would be a charming companion to an associate. I confidently believe, if the matter were presented in a truthful light a man or two men could be found to reinforce Mr. W. and that speedily.

It is matter of regret too that Mr. Richardson's voice was not heard at Chicago asking for an associate for himself at Van. I need add nothing here ~~to the~~ respecting the importance of occupying Van - you are already familiar with its claims. I trust that a *physician* may be found for Mr. Richardson. In this city we can generally find a European physician - and the western stations of our mission can generally get medical attendance from the Eastern or Central Missions - but the isolated position of ~~the~~ Van & Bitlis, imperatively demand a separate physician.

// The ~~chief~~ most hopeful feature in our work in this city is the dissensions among the Armenians. The Armenian Bishop is a polished man in the ways of the world but exceedingly crafty and avaricious. He was once a member of the Bebek Seminary where he learned English which he speaks very well. He afterwards visited the United States where he spent two years. He is doubtless an infidel at heart and, as he confessed to Baron Simon, one of his Bebek acquaintances, and now the faithful helper at Bitlis, sought ecclesiastical elevation for selfish and worldly ends. Consistent with this original purpose he has appropriated to his own private ~~use~~ uses, large amounts of the Church funds. His practices began to attract the notice of the people, who last Spring sent up a petition to Constantinople, signed by sixty names, praying for his removal. This petition not being heeded it was soon after followed by another petition signed by 800 names. This petition also was unavailing - but the Bishop was so annoyed and enraged by these movements that he caused 24 of the leading complainers to be imprisoned. Sixteen of these he caused to be released after one night's imprisonment. The remaining eight were released at the request of the English Vice Consul. This occurred in July last. At that time there was talk of 300 or 500 families becoming Protestants at once - which to us did not seem very probable - and if probable - not the most desirable thing for our work. From all these there were about ten that signed a paper signifying their purpose of joining the Protestant community.

Upon these, as soon as the excitement was a little past, burst a storm of persecution. Their wives wailed and tore their hair as if their husbands were dead - their friends ridiculed and tormented them in every possible way - their employers discharged them from service - they were stoned and otherwise insulted in the streets. Sifted by such an experience only three remain steadfast till the present time! There is good hope that these will prove a permanent and valuable acquisition to our community.

This commotion will doubtless work much good in exciting discussion and enquiry. There is already an increased demand for books, and during the time of the great excitement last summer our congregations were largely increased. Nothing but fear of persecution keeps large numbers away. One man who a short time since began attending our Sabbath services has been violently beaten and in other ways maltreated. But he seems firm - determined to cast in his lot with us at all hazards. Some, afraid to come boldly to our front doors for books and conversation creep stealthily round by an obscure way to ~~our~~ the back entrance of our house.

Meanwhile the obnoxious Bishop has visited Constantinople, and returned, sustained and reestablished by his superiors. We are yet to see whether his return will be acquiesced in by the people or whether there will be another and yet more formidable revolt.

I regret the necessity of saying respecting our church that there is not such spirituality and perfect harmony as we could wish - and that they do not cordially and to their full ability engage in the work of supporting their own institutions. By the blessing of

God on our efforts, we hope soon to see an improvement in this regard. //

Mr. Pollard, who, for a year or two past, has, at intervals, suffered much with his head, seems now to be much improved. The remaining members of our families are in usual health.

Yours &c

M. P. Parmelee

Erzroom, Dec. 4. 1865.
w. Rec'd Jan. 22. 1866.
Ack Feb. 7. 1866

Mardin —
missions.

Erzroom, Mar. 14, 1866

Dr. Anderson, Sec. &c.

Dear Sir:- In my letter to you of Dec. 4th I spoke of the important though sadly neglected Arabic-speaking portion of our field. You may think it strange that I, so young a missionary, and so distant from Mr. Williams' field should interest myself so much in this matter. My excuse is this. As a member of the Eastern Turkey Mission to ~~which~~ ~~to~~ whose care that field has been committed I bear some small share of responsibility respecting it. I am convinced from what little has come to my knowledge, during my brief residence here, that the needs and the promise of that field have not been fully and urgently presented to you and the churches at home. As evidence of this I refer you to the Jan. Herald in which it is said that the obstacles in that field ~~were~~ are unusually great and the outward progress very ~~little~~ slow. This may be true if you compare it with some other fields, as Kharpoot, Arabkir, or Diarbekir. But as compared with Erzroom the obstacles are in my estimation few and the progress rapid. You know the work in Mardin is much more recent than here, and yet look at the statistics. The latest I have at hand are those in the Annual Report for 1864. From these it appears that while the Sab. Congregations in Erzroom ~~were~~ only averaged 41 those in Mardin averaged 75. Since then our congregations have increased between 50 & 60 while those of Mardin are in the vicinity of 100. In the same report the number of Protestants in Erzroom is reported at 72 - in Mardin 90. The disparity, I think, is greater now than at that time.

We do not consider our field as without encouragement by any means. ~~I~~ We have no reason to think it a mistake that it is occupied and that the work is prosecuted here even after so many, comparatively fruitless years of toil. But you see by a glance at the above figures that the Mardin field is much more hopeful than this. The same is confirmed by the testimony of two ~~any~~ intelligent native Protestants from Mardin who spent some weeks in this city last Autumn. With amazement they inquired why two missionaries should be located here, while at Mardin, in their view, doubly hopeful and important, only one should be found. But if you think these brethren prejudiced witnesses let me press into the service a little unwilling testimony from Mr. Williams" unwitting fun.

In a letter written to Mrs. Wheeler from Mosul & dated ~~for~~ Feb. 9. Mr. Williams says, "Life is a strange mystery, and at times the clouds of doubt so ~~shut~~ shut down about me as almost to shut out the sun's light. 'Tis a dark pilgrimage - sad, dreary and, alas, so useless. But why should I throw the shade of my shadow upon your mountain top where always the sun shines - where all is position and sun. Since it pleases the Lord to appoint for me darkness - in the darkness I will contentedly walk." A little further on after speaking of the sickness of his servant, he says, "But the sickest thing here is this little church - all dead froze up and torn to pieces with strife contention and worldliness. They are, too, utterly disheartened, and alas, I sympathize with them so truly that I only break the bruised reed and quench the smoking flax in my blundering attempts to bind up and kindle." With words like these he closes and signs his letter - leaving the picture dark enough indeed. It is this same sad view which, I suppose, finds its way to the Missionary House, giving color to the published reports of his work. Nor is it strange that he should write in this way. Those who have not experienced ~~it~~ them, can but very imperfectly imagine the terrible trials through which he has passed and the appalling desolation and loneliness in which he now lives. And when you consider that Mr. Wms is a man of much more than ordinary refinement and delicacy of temperament - that he is naturally social, humorous, confiding, exceedingly fond of children, poetry and music - you will see that his present situation falls little short of daily and hourly martyrdom.

But stay a moment. There is a postscript to the letter above referred to, which pours a flood of light on the matter I am urging on your attention. Bethinking him of Mr. Wheeler's peculiar zeal in the matter of self-support he writes as follows, "You may comfort your husband's headache by telling him that this deserted, disheartened, disunited church ~~church~~ which never did anything before last year, besides 400 to miss. concert gave 594 to their preacher and have subscribed about 1200 for this year which they have begun to pay. To-night (Feb. 10) they suspended three members." You see, then, that notwithstanding all Bro. Wms' dark words, there is union, prosperity, activity, and promise in his field. Out of the facts above thrown out incidentally and others like them (of wh. doubtless many might be gathered up in his field) some men would give you heart~~stirring~~ cheering and soul-stirring accounts that would raise the desire in the bosom of every earnest christian young man to enter upon such an interesting work.

Now I wish to ask if the churches intend to have Bro. Wms' to *perish* under the crushing weight of the burden which he now bears all solitary and alone. If not, one of two things must be done - and that speedily - he must be either withdrawn and the work abandoned entirely, or he must be reinforced.

Would it be good policy to take so experienced, able, and successful a missionary as Bro. Wms out of the ~~missionary~~ foreign field when it is so difficult to find new men for the missionary work? Would it be consistent with the vows of complete consecration to Christ which all church members have taken upon themselves, or with the high reputation the American churches have attained for zeal and liberality in the cause of foreign missions, to turn back, after once putting their hand to the plow in such an important field - deliberately giving over many thousands of precious souls, upon whom the light is just beginning to dawn, to the darkness and superstition of ignorance, fanaticism and jesuitism? I am sure no sane christian man wa dare to assume any share of so fearful a responsibility. Then no time should be lost in sending out, at least two good men to reinforce Mr. Williams. Cannot two young men be found about to graduate from one of our Seminaries, or but recently graduated, who know each other intimately, who could work together harmoniously and effectively, and who would join hands in consecrating themselves to this glorious life work? I beg that this appeal may have an early and favorable response and ~~that~~ before another winter closes in upon Mr. Williams he will be strengthened and cheered in his work by the presence, prayers and cooperation of two associates and their families.

We are happy to learn from recent letters that Dr. Nutting is likely to join Mr. Richardson in the occupation of Van. We sincerely hope this may be brought about. Mr. Richardson also writes us that he hopes ~~also~~ to bring out a new man. This is an excellent idea. Dr. N. could devote but a part of his energies to the Van field. The importance of three men there is in my estimation greater than at Sivas where a new man has lately arrived to take Mr. Winchester's place. The policy of establishing feeble stations though there are a good many is not so wise as fewer and stronger ones. It is like a man's putting ten men to build ten different houses - each one being five years in building, rather than putting all the ten men on one house at a time completing them one by one. We hope to see Mr. R. & Dr. V. and a third man before another winter on their way to Van.

We were much gratified with an incident which occurred here a few days ago. Some two years since three babes of church members born about the same time, were carried clandestinely by other relations to the old Armenian church to be baptized. One of these babes died before it could be brought to our chapel for rebaptism. The father of the second was so surrounded by bitter opposers of the truth that he hesitated to encounter the storm and opposition it would occasion should he attempt to bring his babe forward for baptism in our chapel. The father of the third declined to bring forward his babe — saying that he himself was not rebaptized on entering the church, and why was rebaptism necessary for his babe? (From this you see one unfortunate result of recognizing the baptism of the old church in admitting members into our communion.) The occurrence excited much scandal — our people were taunted and jeered with the charge of having no church and no baptism and no communion. It was also a matter of great pain to us in our difficult field.

A few days ago the child of ~~our~~ the newest, least enlightened, and most unfortunately situated of all our church members was carried in a similar manner to the old church for baptism. We had expected this brother would have the courage in the face of the example of his older and more intelligent brethren to bring his babe forward for baptism — though we intended to urge the matter upon him. But to our surprise and gratification, before we had had an opportunity of speaking to him of the matter, he came to us requesting baptism for his child. And in the face of bitter threats and opposition from his wife and other near & dear friends the child was brought forward and held in the arms of faith, consecrated to the service of God — the rite as celebrated in our chapel, standing out in beautiful contrast to the absurd superstition of the old church falsely styled baptism. Very sincerely yours &c

M. P. Parmelee

Erzroom, May 2, 1866.

Rev. N. G. Clark, D.D.
Sec. A.B.C.F.M.

Dear Sir:- Bitter profound ications of sadness and regret have we this day received the news of the transfer of Mr. ichardson to the Western Mission. So Van is t to remain unoccupied for an indefinite riod of years - ~~[illegible]~~ and the Eastern Mission s to lose two tried and valued missionaries. And for the reason of this we are referred to Kharpoot. The missionaries at Kharpoot, then, e are to understand, are responsible for this. We, here, are entirely ignorant of the immediate process, by which this has been brought about. We are familiar with the unpleasant feelings which to a certain extent existed between the Arabkir and Kharpoot stations - but I did not suppose the things would be kept alive after the non-occupation of Arabkir and ~~that~~ party influence growing out of those ~~troubles~~ feelings would ~~should~~ reach across the Atlantic and give color to the action of the Prudential Committee. But in this impression, it seems I was mistaken.

I regret that our good brethren at Kharpoot who have so much zeal in good works should in any way lend themselves to evil - for I cannot look upon this affair as otherwise than evil and only evil - out of which God only can bring good.

I am not at present sufficiently familiar with the points of this case to comment at length upon them. If the action of the Kharpoot brethren was such as to lead Bro. Richardson absolutely to decline returning to the Eastern Mission, the Prud. Comm. are altogether without responsibility in the case. But if, as seems likely from our being referred to Kharpoot for the reason of this action, the responsibility was assumed by the Prud. Comm. out of deference to the wishes of the Kharpoot Station, it seems to me they have made a sad mistake. Perhaps you will say there was no alternative - so long as ~~the~~ Bro. R. & the Kt. brethren could not live together peaceably, they must be separated. It is true that a man of Mr. R's sensitive, spirited temperament was not well calculated to be a nice neighbor of one of ~~the~~. Mr. Wheeler's "rough-&-tumble",

"cut-when-it-will" style" of doing things. But located at Van there need have been no difficulty whatever. There would indeed have been some friction even there. But has it never occurred to you that a little friction in the form of a "brake" might be a ~~healthy~~ useful appliance to the Kharpoot car? We all agree ~~that~~ our Kt brethren are on the right track, but there is a very strong feeling on the part of some that they are overlooking a healthy prudence in many of their transactions. This would not matter so much if they were content to allow their brethren of other stations and other missions to do ~~things~~ in their own way - simply by ~~their~~ precept and example ~~and precept~~ ~~[illegible]~~ spreading their views. But unfortunately, there seems a disposition to ~~thrust~~ their views upon others, nolens volens, in a manner which to ~~sensitive~~ people of ordinary self-respect, is exceedingly offensive and irritating. I do not say this with bitterness of feeling - with deep pain do I feel myself called upon to state the simple facts in the case.

Had Mr. Richardson been sent to Van he with others who sympathize with him could have operated as, in my judgment, a healthy counterpoise to the (at least seemingly) rash course of our Kharpoot brethren. But as the policy ~~has~~ is now inaugurated of withdrawing or squeezing out from the Mission all who presume to question the infallibility of the Kharpoot "policy" - it will doubtless need to go on until ~~a~~ all the field now occupied by the Eastern Mission is committed to the care of the Kharpoot Station, or to [illegible] obedient satellites of that great central luminary.

Very respectfully and sincerely yours

M. P. Parmelee

May 20 1868.
Rec June 8/68
Ans June 9/68

Erzroom, June 12, 1866.

Rev. N. G. Clark, D.D.,
Sec. &c

Dear Sir:-

I was on the point of addressing you a letter respecting our work here when your kind letter of May 7 arrived last evening.

It does indeed seem a little odd that we should be thrown into these new relations towards each other. It doubtless seems stranger to you than to me - from the fact that you are now occupying a position which a few months ago you little dreamed of being thrown into. With me, however, the relation does not seem so strange. From a child I have looked forward to the missionary work as my life work. I have fought my way into that work in the face of obstacles which to one of a less ~~resolute~~ earnest purpose would have proved quite insurmountable. From thus long familiarizing myself with this work as my own peculiar life-work, I have entered it naturally and as a mat-

ter of course, -and in the same manner I wel=
come any of my old friends who may by Providence
be called to the same work. I trust that our new
relations will not ever end, and that they will ever
prove fruitful of happiness to ourselves and of
great good to the common cause of our glorious
Redeemer.

I am glad you favored me with such
a long friendly letter. I presume you will
not always be able to ~~favor~~ send me such replies
to the many letters with which I shall proba=
bly trouble you. But whenever you are able to
send us such letters, be assured they will
not only be a great source of pleasure ~~to us~~, but
also a positive support and stimulus to us
in our work.

In regard to Bro. Wms - I hope you did
not think I expected unreasonable or impossible
things of you. Not at all. I simply expected an
early and efficient reinforcement of ~~the~~ his ~~Wms~~
field which is by no means unreasonable or
impossible, even though you may be destitute
of the miraculous power of calling men from
the ground at pleasure. ~~The~~ fact is, you have

had the disposal of a good many men since Bro. Wm's field has been in its present destitute condition some of whom might have been sent to reinforce him, ~~I~~ and would have been so sent, in my opinion, if you had had a proper estimate of the relative importance of such reinforcement. That you have not had such an estimate has been in no way your fault. Bro. Wm's representations to you have been but the a reflection of the dark shadows that were passing over his soul. The Mission has contented itself with a yearly resolution of two or three lines length which in the mass of such material that reaches you, would naturally excite but a passing thought. No one of the Mission has ever attempted to lay the matter before you in its proper light, that I am aware, until I began the task last winter. I hope what I have written has served in some measure to accomplish this for you ~~to place the matter in a proper light before you~~, and that you will now have some strong representations with which to press the claims of this field upon the attention of candidates.

Now I beg to call your attention to one

vital point in this case. It is this _ that this is not a question of the strengthening of a weak station, like Diarbekir, nor the occupancy of a new and important field like Van (though my heart bleeds for that great city once more given over by the friends of Christ to superstition fanaticism and death) the question is whether we shall abandon or retain a field in which for years precious seed has been sown at great cost of money and valuable lives - it is to give over, or not, to our enemies a field which is beginning to whiten for a glorious harvest of immortal souls. The whole thing now hangs on the brittle thread of one single life. Nay more, a very slight contingency connected with that life as it is now situated, would leave the field entirely vacant - when the work would be virtually abandoned. For, no other one in the missions speaking Arabic, there would be no hope of even a temporary supply of the field from within the missions. For new men, to begin the work anew with no one to assist them in the acquirement of the language and a knowledge of the peculiar duties of missionary life, would be next to impossible.

our futile attempt to get help from the Syrian field shows that we should have nothing to hope for from that quarter.

You see, ~~thus~~, that the case does not admit of delay - it calls in thunder tones for *immediate* and *decisive* action. If you will, then, place this application among the very first in your list, and will tell the first two good men that offer themselves to you for the missionary work (no matter where they want to go) that *God calls them to the Arabic speaking portion of the Mission to Eastern Turkey*, - at the same time placing the work in that field in a proper light before them, - I have not the slightest doubt of the issue. You will excuse me for speaking so strongly and at such length on this point. My soul is full of it, and I cannot easily let it alone. I pray God to remove all call for a renewal of my appeal.

Your remarks are very just respecting the importance of a native agency in the mission work. A native is often even more effective in the detail of ~~missionary~~ that work than any foreigner can be. Our work here suffers for lack of just such labor. But, of course, you understand very well that, in the early stages of the work, natives could do nothing without the ~~aff~~ instruction and guidance of Missionaries.

I will now say a word about our work here. And first I must speak of the somewhat strange conduct of the Turkish officials towards ~~[illegible]~~ the native Protestants. You are aware that in Turkey the people ~~are represented~~ take part in the government by religious sects - each christian sect being entitled to a headman who is empowered to represent the interests of that sect before the government - and also to one seat in the Medjlis or Council which forms a part of the government of each Pashalik. These rights have been freely accorded to the Protestants of this city as to ~~all~~ those of other places ~~Protestants~~ until quite lately. Last year the Pashalik of Erzroom was joined with three others forming what is called a Vilayet or province, and over these four pashaliks a governor-general was placed - Erzroom naturally being the capital of the newly constituted Vilayet. Previous to this change the interests of the Protestants had always been satisfactorily attended to by the Government. I think in no instance had we ever failed to obtain such an order as was desired from the Pasha of this place. Nor did the Pasha ever decline to listen to petitions from the missionaries though as foreigners they could claim no right to recognition by the Turkish authorities. In view of the proposed change we did not anticipate any change for the worse in the condition of the Protestants. Indeed, we felt confident they would continue to enjoy the same or even a more perfect protection. The ground of this confidence was the fact that the new governor-general, elect, was the same Pasha who had shown himself so friendly to the Protestants of Trebizond and had been of such service ~~to~~ in securing for them a lot for a chapel. But the sequel will show how vain is all trust in man, especially *Turks*.

After the arrival of the new Governor-General and the customary visits of formality had been exchanged, we called upon him in company with the Protestant headman to call his attention to certain important matters connected with our work in the Bitlis field. He received us kindly though he denied our right as foreigners to mingle in the affairs of the natives. In this he was doubtless correct though the informality had been overlooked by his predecessors, and we had mingled in ~~that portion of the affairs~~ matters which pertained to religious liberty with manifest profit. The Pasha further said that the Protestants, while they were few in a place, must expect to suffer persecution and trouble which they must endure patiently until they became numerous when they could be organized into a separate community and obtain their rights. This was an extraordinary and entirely indefensible position under the Hatti Humayoun granted by the Turkish general government many years ago. He also said to the Protestant headman that he must procure a new order of recognition from the Central Government at Constantinople before he could be received as a representative of the Protestant Community. This was also a any extraordinary demand - made apparently with the design of cutting off the Protestants from all representation before the government. And this has been the result. For at every attempt we have made to interfere the Pasha has become more and more irritable and obstinate - while ~~our~~ the headman was at one time absolutely driven from the presence of one of the Pasha's subordinate officers with sneers at himself and the community he represented. Of course our enemies have seized upon the opportunity to oppress and annoy the Protestants. Indeed, there is reason to believe the Pasha has been encouraged to the course he has taken by wealthy and influential Armenians. Two Protestants have been at different times imprisoned on unjust demands for taxes from the Armenians, supported in those demands by the Turkish authorities. And these might have lain in prison till this moment for anything we could do for them, but for the kind interposition of the English Consul, J. G. Taylor, Esq. And even while I write news reaches me of two more cast into prison on trivial charges connected with their taxes.

Some weeks ago at the request of the English Consul, I furnished him a written statement of the affairs of the Protestant Community. Mr. Taylor forwarded this to ~~Gov~~ Lord Lyons the Eng. Ambassador at the Sublime Porte, adding a strong statement of his own. Lord Lyons has acted promptly and vigorously in the matter, and as a result an order has already reached the Pasha from Constantinople commanding him to give full recognition to the Protestant Community.

Meanwhile, the Governor General has ~~been~~ left his post on account of ill-health and the Government for the time being is in the hands of an inferior Pasha who shows little disposition to do justice to the Protestants. Only a few days ago he absolutely refused to give an order for the building of a chapel at Geghi, which is under the care of the missionaries at Kharpoot, simply because the Armenians complained that it was too near their own church. The fallacy of this plea is quite obvious when ~~I say~~ you know

~~that~~ for four years an old building on the same spot of ground has been occupied as a chapel without the slightest opposition ~~by~~ from the Armenians. Nor did the Pasha claim that the ground of opposition was valid - he simply said that for the sake of peace the Protestants must find another place - when he knows very well that wherever the Protestants should ~~attempt~~ to build there would be opposition - ~~and~~ that a word from him would secure both justice and peace. There is little doubt but he has been handsomely bribed to make this decision. And in all his conduct towards the Protestants it is plain that, while he would not go directly in the teeth of his instructions from headquarters, he will yet do as little as possible for them. He sees that our enemies are numerous, powerful and unscrupulous of means, while the Protestants are few, feeble and conscientious - and it will therefore be for his interest to favor and flatter our enemies while he neglects and ignores the Protestants.

What and when will be the end of these things ~~it~~ no one can~~not~~ of course predict - but I have strong confidence that our blessed Lord who has begun and carried forward His work in this country through so many dark days will not forsake it now, but will bring it out of all its troubles establishing it immovably on the everlasting Truth.

// There are some now many cheering signs. Our Sabbath audiences were never so large as they have been since the commencement of this year - our sales of books, chiefly scriptures, have more than doubled - enquirers ~~are~~ after the truth are coming to us from all quarters both far and near.

Among these enquirers is a ~~Tu~~ Mohammedan Mollah or priest, the son of a wealthy cadi or judge of this city. This man has been known to us for some two years. He seems to have become thoroughly convinced of the falsity of Mohammedanism and is candidly examining the doctrines of Christianity, but does not yet see his way clear in the face of the persecution that would await him, to avow himself openly a follower of Christ. // By the grace of God, we hope ~~[illegible]~~ before long he may have faith and boldness to do this.

While God is thus encouraging & strengthening us, why need we faint at the opposition of wicked men?

Very sincerely yours &c M. P. Parmelee

Erzroom, June 12. 1886
Rec'd July 18.

Erzroom, July 19, 1866.

N. G. Clark, D.D. Sec. &c

Dear Sir:-

I have received yours of June 9th explaining the action of the Prud. Com. in ~~9th explaining~~ transferring Mr. Richardson from the Eastern to the Western Mission. I have now also seen yours of March 16 to the Mission with the accompanying copy of a letter to Mr. R. These letters give a very satisfactory explanation of the action of the Com. - and yet it seems plain to my mind that Mr. Richardson felt forced to suggest a transfer from certain things, written by members of the Eastern Mission. This is plain from allusions in your letters to things said which "pained him" and that he was distressed that he should be "doubted" by any of ~~you~~ us. It is plain too from the first news of this matter wh. reached us. That news was contained in a note from one of the brethren at Const'ple saying, "for the reason of this we are referred by one of the officers of the Board to Kharpoot." Who that officer was, I do not know, but whoever it may have been it is plain the impression prevailed among some at the -

Missionary House that this change was brought about through the influence of Kt. station. If nothing had scared Mr. R. or the Miss'y House from Kt. "drubbing" him, I have no doubt Bro. R. would have clung to the idea of returning to Van and that ere long the other obstacles lying in his path would have been, in some way, removed, and his wishes consummated, and the work of the Lord advanced. But unfortunately our Kt brethren seem very reluctant to "agree to differ" from anybody peaceably, or in other words they are determined that everybody shall agree with them or go under. Now I do not say this because I dislike the principle of the Kt "policy" - by no means. The idea of self-support is a grand, a vital idea. I rejoice to see it carried out anywhere - it is a source of daily and hourly pain that I am unable to do more to carry it out here. The ground of complaint against Kt is that they insist on every one carrying out that idea precisely in their way and to the same extent that they succeed in carrying it out. This is especially true of Bro. Wheeler. Now you know there are but very few men like Bro. W. - and if it is insisted that every one do just as he does and attain his measure of success - an impossibility is demanded. I am glad to know you have a high opinion of Bro. Richardson - he well deserves it. His success in all parts of the missionary work, not excepting the matter of self-support, has been far more than ordinary, and for that reason it is a peculiarly bitter trial that he should be lost to Van.

I am glad to see that you are still alive to the immediate occupation of Van. It seems to me, however, that it would be a mistake to send one man there to begin the work alone - however much the way may previously be prepared by light spreading from other places. Nothing less than two men should even be thought of and three would be still better. But if you can find two men, one of whom is a physician, the Mission could doubtless so arrange the matter that Van could be efficiently manned.

If it should ever fall to my lot to go to Van I should greatly rejoice at the prospect - and should I be associated with Bro. Wheeler there I think we should work together with the utmost harmony.

You will see from the records of the Ann'l Meeting at Kt that the Mission approved of an application was made for a lady friend of my wife to come out and join us in our work here. I presume you will have heard from Miss West on this subject before this reaches you.

I am aware there are objections to a plan of this kind — the chief one, however, being the danger of an unmarried lady becoming discontented and unhappy for lack of an intimate and confidential friend to whom she may at times unburden her heart. This objection, I trust, will be in great part removed by securing a lady who is and has long been an intimate friend of my wife. It seems a great pity that Protestant Missions should not be able in some legitimate method to secure the efficient agency of unmarried ladies as do the Catholics by their unnatural nunnery systems. The fraction of time which our married ladies have been able to give to the work has during the past three years wrought a great change in the women of this city — and as a first-fruit, two women were received to the church at the last communion — the first women who ever stood up in this city to profess Christ before men & angels. If this is the result of a little imperfect effort, what might be the glorious result of such efficient labor as, for instance, Miss West put forth at Diarbekir last winter?

Another consideration at this time has great weight. Should the Com. approve the action of the Mission, it is probable our Associates will visit America next year, when my wife would be left without any lady companion or friends. The lone=liness of such a position would, I fear, produce sad effects on one of her peculiar organization. Again, the visit of the Brethren of Bitlis, to America has an important bearing on this matter. I shall, probably, next year be left with the work & field of *four* mis=sionaries on my hands. This will necessarily call me from home much of my time. But I could not think of leaving my wife & babies here entirely alone - nor could I always take them with me - and as a consequence the work would necessarily be greatly neglected. I hope, therefore, that whatever may be the views of the Com. in regard to such cases in general, they will at least take favorable action in this case and assist us in securing such a lady companion for my wife as is contemplated.

Mrs. Parmelee sends a letter by this Post to Miss Anna P. Marshall, (as we suppose) of

Fitchburg, Mass. She was residing at that place two or three years ago, teaching and contributing for the columns of the Boston Recorder. We have not heard from her very lately, and she may have changed her residence. You could doubtless learn definitely respecting her by enquiring at the Recorder office. She is an early and very intimate personal friend of my wife, a quick scholar, a talented writer, and a devoted christian. In one of her letters to us since our coming here, she intimated that perhaps some day she might be a missionary, and ~~so~~ meet us on missionary ground. We should be very grateful for any assistance you may be able to afford us in securing this lady for this work.

Should we not succeed in obtaining this friend, my wife has other friends to whom she will propose the matter.

Dr. Van Norden & wife have not yet arrived but we shall expect them in a few days.

We are much gratified that Miss West has consented to spend the winter with us.

Yours ever

M. P. Parmelee

Erzroom, July 19. 1866.
Rec'd. Nov. 22.
Ack. [illegible] 3d.
Ans'd [illegible]

Mission to Eastern Turkey. We have received the following from Erzroom:—

"We are happy to report the settlement of a Pastor over the church in the villages of Chevermeh and Hesanik, in the District of Khanoos, about fifty miles south of this city. The ordination took place on Sunday, the 2d of September, Mr. ~~Bitlis~~ Knapp of Bitlis preaching the sermon. The newly settled Pastor is Haroutune Muradean of Arabkir, a graduate of the Kharpoot Theological School, of the class of 1863. He has been laboring in connection with this church most of the time since his graduation, and would doubtless much earlier have been settled over it as Pastor, but for sad ~~and bitter~~ dissensions in the church and community, which ~~not only~~ paralyzed all active effort for good but made them a curse to the Protestant name. It is very gratifying to be able to say, that this state of things has so far passed away that they have united cordially in inviting Haroo-tune to be their Pastor, pledging him one half his salary,# which is twice as much as they have ever before given to sustain preaching. This we regard as a long stride in advance, in a field where self-support is in "a painfully backward condition."

Erzeroom, Sept. 18
1866.

Dr. Clark

Dear Sir:-

The Editor of the Herald a few months since published a list of problems which it fell to his lot monthly to solve. Hoping to aid in lightening his burdens and removing his perplexities I have, in lieu of an eight or twelve page letter prepared the accompanying "items" all ready for the "Summary" in the back part of the Herald.

Should the Editor deem this note worthy a place in the Herald I have simply to request that my name do not appear in connection with it.

Yours very sincerely
M. P. Parmelee

P.S. Dr. & Mrs. Van Norden left here last Friday on their way to Oroomiah, in good health.

My wife has lately been having hemorrhages of the lungs wh. led Dr. V. N. to say we ought not to remain here during the winter. Should Dr. West concur in this opinion we shall winter afloat. Pray for us.

M. P. P.

Rev. M. P. Parmelee

Erzroom. Sept. 18. [illegible]

Rec'd Oct. 23d

Trebizond, Nov. 28, 1866.

Rev. Dr. Clark, Sec. &c.

Dear Sir: Your kind and sympathizing letter of the 27th ult. reached me last night. Its Christian piety comforted and strengthened [illegible]

Your inference from my note that we thought of returning to America was a mistaken one. At that time we had no idea of leaving our field. [illegible] an [illegible] in the hands of the physicians. I had at that time submitted the case to Dr. West who by telegraph ordered us to come here. Then both of the Italian physicians at Erzroom recommended it accordingly. There seemed, therefore, no alternative but to obey. When Dr. W's dispatch reached us I was prostrated with fever - our babe was lying in a very low condition from the united effects of weaning and teething - and my wife, in addition to her threatened lung difficulty, was suffering severely from chills and fever. We were indeed in a poor condition to comply with the Doctor's order. But by the goodness of God and the kind offices of our excellent Italian physicians, we were all in short time so far recovered as to begin preparation for the journey and [illegible]. Leaving Erzroom Oct. 23 we reached here the 2d inst. I will not trouble you with the details of the journey. Suffice it to say, it was attended with great hardship, especially to my feeble wife. Seven of our ten travelling days were rainy and snowy so that it was quite impossible with all our clothing, mittens and muffs to keep dry and warm. The road was much of the way so dangerous, from ice so slippery and rainy mud that we were all almost constantly ~~in danger~~ exposed to of serious accident — especially my wife and children in the [illegible]. Many times we saw loaded animals fall all about us — at one time we saw seven horses & mules helpless in ice, floundering & in mud or rolling down steep banks. For all these dangers the road and its wintry [illegible] is [illegible] made the journey much more trying and fatiguing to my wife, whose strength was often in an agony of [illegible] from [illegible] [illegible]

sorry. We have made arrangements with [illegible] [illegible] [illegible]. After the experiences of the [illegible]; it is entirely needed:

1

tain what will become of us. Notwithstanding the great pleasure a visit to America would afford us, we should consider it a great trial to be obliged to leave the work, especially in the present depleted condition of the Mission. We earnestly hope and pray the way may be open for us to delegate to Erzeroom them to remain. If we cannot - look at the result. Nobody at Van - nobody at Bitlis - and if the associates return to America next year, as is now expected, nobody at Erzroom - nobody here - the whole eastern half of the Eastern Mission being given up - and the whole Mission reduced within one year from seven to three, under such circumstances the cause's interest, in all human probability, retrograde more in one year than can be regained in ten of diligent toil.

Will not such a prospect as this arouse the sympathy of some young men in our Seminaries and move them to come over and help us? I rejoice greatly that there is a prospect of recruits. God grant that their zeal may hold out to the end - and that we shall soon see them in the ground. //

[illegible] hopes, [illegible] healthy [illegible]

[illegible]

[illegible] I do not [illegible]

[illegible]

climate as to the exhaustion effects of bearing and nursing children.

[illegible]

wagon my brother is getting up for me. I hope [illegible] with [illegible] occasion to bring the matter before the Board. [illegible]

You quite misapprehended my allusion to the protest of the Herald Editor. I [illegible] ~~thought~~ I was doing the kindness when I prepared, with considerable labor, the items for the Herald. I cannot well [illegible] could have [illegible] it. I felt a deep sympathy with the Editor in this trying and perplexing position, and was [illegible] to help and cheer him. I regret my effort should have so miscarried ~~[illegible]~~ not because I feel at all ashamed to ~~[illegible]~~ ~~[illegible]~~ think, ~~that~~ I prepared the items from an ambitious desire to get my name in print. I still [illegible] of long letters being [illegible] to you [illegible] The trouble with me is if I always [illegible] write long letters [illegible]. If [illegible] cannot find a place in the Herald, I write them so hastily ~~[illegible]~~ that they are not fit for publication. There is therefore no alternative for me — I must either write something specially for publication or write that which is not fit to see the light.

I trust you & the Editor of the Herald will accept this explanation which I give in good faith, & believe me

Yours [illegible]

M. P. [illegible]

My wife seems improving slowly using ale and cod liver oil, and donkey-back riding.
M. P. S.

P.S. Since finishing my letter I have given my "Thesis" for the Herald & its accompanying note a good & careful reading, trying to discover what there was in them that could be so misunderstood. It is plain you must have looked upon the whole thing as the bitterest irony, not one word of wh. was to be rec? in its obvious and legitimate sense. If I had even sent anything to the Miss. House calculated to call out the "problems" that construction [illegible] would not be so strange. But in the entire absence of any such provocation from me, such a view is entirely unaccountable, except on the supposition that the Editor's problems had offended all the Missionaries and every allusion to them was an indication of that offense. I confess ~~to a~~ I felt a little pleasantry in the matter - such as might occasion a hearty laugh; but nothing more. This pleasantry, however, ~~was~~ did not at all belong to ~~the~~ my language but only to the novel method I had chosen. If, in carrying out that method, I trespassed discourteously upon the Editor's prerogatives in introducing a line or two of what would pass for "editorial," I would humbly beg his pardon - I intended no discourtesy.

After having been said so positively?
misapprehended, it cannot help offending and
this explanation, but upon an early expres-
sion should again be entertained. I hold,
however, the matter in its present so plain that
misconstruction is quite impossible.
Yours Sincerely M. B. Anderson

Rehoboth, Nov. 28/66
Rec'd Dec. 31. /66
Ackd 9 Feby 8th/67

Trebizond, Jan. 14, 1867.

Dr. Clark, Sec'y

Dear Sir:-

I should be happy to give you a cheering account of the state of the Lord's work in this city. But this privilege I am denied. Although the work was commenced here more than thirty years ago - earlier than at any other point in Eastern Turkey - it is yet a painful fact that in viewing the work to-day, there is little to cheer and much to sadden one's heart. My letter would be quite too long, were I to detail to you all the ~~[illegible]~~ causes that have contributed to this result - but I will attempt briefly to allude to a few leading causes and to recommend some measures which under God may remedy the existing evils.

One of these causes seems to be a lack of training in ideas of self-support. In saying this I would not judge those who commenced the work here. At the opening of the missionary work in Turkey there were obstacles to encounter which in these days have in great part passed away. I simply allude to the fact. When a few years ago the question of self-support began to be discussed and urged upon the people, an attempt was made to bring up the communities to a higher standard. This was done by reducing the salaries of the Pastor & Teacher, little by little and demanding the balance from the people. But as there was no missionary here to explain this matter to them and urge them to fulfill their duty, - very naturally, nothing was done. The result was, the teacher, after living on short rations as long as he could, was obliged to seek other employment and the school was broken up. The Pastor became involved in debt from which the Mission was afterwards obliged to assist in extricating him. In this condition matters stood when the Annual Meeting of the Mission assembled at Arabkir in 1865. At that meeting I proposed that the Mission vote 2/3 the salary of the teacher - the people to engage their own teacher subject to the approval of the Missionaries, & fixing his salary. This I intended as an entering wedge in the matter of self-support, which judiciously driven home, would, I hoped, ultimately secure the desired object. Some of the radical members of our mission proposed at once that the same principle be applied to the

Pastor's salary. I felt quite inclined to accept this proposition, fearing that as before the thing would be overdone. But the provision was voted and I formed the purpose of visiting Sebergunge at an early day to carry it out.

But the condition of my family prevented my doing so until last Spring. At that time I found the people exerting themselves in a commendable manner to fulfill their obligations in sustaining the school. No attempt had been made to make up the balance of the Pastor's salary, I should have pressed this upon them - but I found painful dissensions in the community which greatly impaired their ability to give. Four families had withdrawn from the congregation and utterly refused to have anything to do with the support of preaching. I need not detail the causes of this defection. It had to do chiefly with the election of a teacher for the newly opened school, and was under the lead of a proud, headstrong, man - who seemed disposed to ruin where he could not rule. All my efforts to produce reconciliation were fruitless - the ~~[illegible]~~ wound, is to this day unhealed. Feeling that we could not reasonably expect a portion of the community to assume the burden of the whole. I took the responsibility of reversing the action of the Mission so far as it pertained to the Pastor's salary - making a careful statement of the case which was presented to the last Annual Meeting. The brethren of the Mission, however, assuming to understand the case better than I who had been on the ground and given the matter a careful investigation, voted my action "an error of judgment" and reaffirmed the ~~action~~ vote of the previous annual meeting - allowing us of the Erzroom station not the slightest discretionary power. I have therefore no alternative but to carry out blindly the vote of the mission - let the consequences be what they will. As a result, the school, which was just beginning to get under prosperous headway, is likely to be broken up - and whether the people will be able to meet the demands upon them so far as to retain their Pastor is still a question.

Nor is this at all the fault of the few who remain faithful. They, in proportion to their ability, give liberally - I doubt whether even in Kharpoot, of whose liberality we has so much, there is more self-denial in this matter of giving than may be seen here. The fact is, the people are not only badly divided - they are scattered - until when you come to count up those who are able to do anything you are amazed and pained at their fewness and feebleness. Now I submit, whether it is good "policy" to press this matter of self support until everything is disheartened here! Is it not better to encourage the strength that remains and trust to time and the Spirit of God to develop new strength and new purposes in this all-important subject?

Another obstacle to the progress of the work is the lack of chapel accommodations. Some years ago the Turkish Govt. gave a lot of ground to the Protestant Community of this for a chapel some two or three years ago. Upon this lot the Pastor began immediately to build according to a plan, which, though a good one in itself, was objectionable from its expensiveness. The lot being favorably located for such a purpose it was proposed to build several shops there that would help, ~~the~~

[illegible]

defraying the expenses of the community. The zeal of the Pastor in carrying forward this work involved it in a heavy debt, a part of which still remains uncancelled. If you will refer to the report of the Com. on Ind. affairs presented to the last An. Meeting, a copy of wh. I suppose was sent to the Miss'y Rooms, you will see the mission made provision for the building of a cheap chapel delegating me to execute this work. You will see, too, they recommended that an arrangement be made by which the shops would be completed, and their profits used to pay the debt thus making [illegible] We have found it impossible thus far to carry out this suggestion. The difficulty lies in not being able to give satisfactory security for money loaned, as the property not being transferrible, a mortgage on it is valueless. Nor is this all. The builder to whom the debt is due threatens an injunction if an attempt is made to build a chapel while his claim remains unsettled. I am, therefore, prevented from accomplishing anything. The debt must first be settled. ~~[illegible]~~ If I had $1320. in gold I could finish the shops and pay the debt and in six years time, it is believed, the whole could be repaired with small money. I have written to Rufus D. Woods of Enfield, Mass. who has already very generously assisted in ~~putting up walls & buying machinery~~ ~~assisting this shop~~ - requesting him to loan this amount or a part of it. I have also written to Mr. Burbank of Bellis now in America requesting him to assist in the matter. Whether these gentlemen will be able to accomplish anything or not I do not know. If they are - there is danger their aid will not reach us until after we have left here. If the Prud. Com. were willing to authorize me to draw from the treasury of the Board the required sum - to be refunded by donations from these gentlemen to whom appeals have been made - or in the event of there being no such donations - from the rent of the shops - I could go on and build while we are here. If the money shall not reach me before about the 15th or 20th of April, the matter would need to be postponed indefinitely.

I trust you will be able to do something to consummate this very desirable result. I am aware this matter will be objected to in the Prud. Com. because it has not been sugnearly voted by the Mission. You see, however, first that it is not a regular app^{n} that is asked - only a loan, and 2dly that the idea is approved by the Mission in the Report adopted by the last Meeting. With a permanent chapel - humble and plain though it will be - the congregation would largely increase, and the permanency and prosperity of the community would be ensured, so far as human agencies are able to do this. The problem of self support would then work itself out, and with God's blessing we might hope the community here grow up into a new centre of prosperity. But while the congregation is obliged as at present, to meet in private houses - inconvenient and inappropriate - moving about from one to another, there is little hope. While this state of things continues there is little human probability of the condition of affairs improving - it is more probable evils will accumulate.

I hope to hear from you on this subject at your earliest convenience.

I am happy to be able to turn your attention to something more cheering. For years past, at different times, reports have reached us of a very interesting state of things in several cities and villages lying on the coast west of this city. Last summer we sent a colporteur to visit those places. He sold a goodly number of books and found many persons enlightened and friendly – though in two or three places he was bitterly opposed.

Two of these places, Kerasun and Ordo, I have lately had the pleasure of visiting. Kerasun is a thriving place of about 500 houses, its chief article of export being hazel-nuts of which immense quantities are here shipped for market. There are some 60 houses of Armenians, among whom I found the seed sown by the colporteur in the summer had already begun to germinate. I was told of five persons who were thoroughly persuaded that the truth was with us – though only two of these ventured to make known their friendship to me. One of these [illegible] was a very interesting young merchant who seemed to "hunger and thirst" after the truth. He had purchased two bibles, one for his house and the other for his shop, and nearly all our catalogue of religious books and tracts and spent his every leisure moment in discussing them. And while I remained in the place, he came to me repeatedly, not in a mocking, caviling temper, which is too often the case here, but with a beautifully docile disposition, and an honest purpose of learning the way of life. It was a blessed privilege to show him the dangerous errors into which his own church had fallen, and to help plant his feet on the Rock Christ Jesus. I am confident the Lord has precious things in store for this young man, and through him for this city.

// In Ordo, however, a place containing about 200 Armenian, 200 Greek and 100 Turkish houses, I found the most interesting state of things. During thirty years past, at different times and by different instrumentalities the light of the truth has found its way into this place. The chief of these instrumentalities is a young man Boghos (Paul) by name; who, some ten years ago then a mere boy, having an undefined purpose of having some new thing, found his way to the Bible seminary. There he remained more than a year, learning much of Protestant doctrines. He then returned to his native place taking with him the Bible and such religious books as Doddridge's Rise and Progress and James' Anxious Inquirer. Diligently reading these books he was led by the Spirit to see his lost and hopeless state and to cast himself at the foot of the Cross where he found peace - the sweet peace of a redeemed soul. From that moment he has been a bright light in that city, doing and daring and suffering for his blessed Master.

The visit of our colporter in the summer gave a new impulse to the work. The whole city was thrown into a ferment of discussion, pro and con. Some were bitterly opposed - a few were fully convinced and ready to join Boghos in the open defense of the truth - but by far the greater part, while quietly reading the scriptures and defending the truth, occupied, nominally, a neutral position in their old church. This mat-tions went on, the boundary lines between the different parties becoming daily more distinctly marked, until a month or two ago it was discovered by some of the more jealous ones that the teacher of the school "ate his fasts." As such an evil practice as that could not for a moment be tolerated in one occupying his influential position, a succession was at once effected and a new school organized. Matters now began to assume a serious aspect and all agreed that their chief hope lay in ~~[illegible]~~ a visit of the Bishop from this city. Accordingly a messenger was dispatched to urge him to come.

Just at this juncture I was able, in company with the above mentioned deputies to carry out my long cherished purpose of visiting this place. I found there some eight families ready to be known as Protestants and to unite in forming a new community who rejoiced greatly when I encouraged them to hope for a preacher. They immediately began to look for a house suitable for the preacher and for a chapel. After a few days search a house was secured of which we immediately took possession - daily holding meetings - strengthening and guiding these babes in the new way.

Meanwhile my arrival in Ordo was made use of as another pressing argument why the Bishop should visit the place. "While this foreigner," they argued with the Bishop, "leaves a sick family to go to Ordo to lead astray your flock, it is a shame for you, with no family to keep you there, not to go and save them." This argument prevailed, and the next steamer brought the Bishop and with him three other leading men of the Armenian community here. These four men labored vigorously, by threats, by persuasions, by patched up conciliations, to heal the divisions in the community and to extinguish the flames already kindled. The Bishop preached that the Bible was not for every one to examine but only for theologians! They proposed to collect all the Prot. extant books in the place and destroy them. All ~~the~~ these ~~Protestant books~~ used in the school and some in private houses they did collect. They attempted to drive us from the house we were occupying - and some proposed to a[illegible] to the Turkish authorities to drive us from the Rooms. But such folly as this was not attempted.

Justly regarding Boghos as the head of the new movement they did their utmost to ~~persuade~~ him to abandon the course he was pursuing – first by persuasion and hints of gain – then by threats – then by actually destroying his business (he is an apothecary and self-made physician) – and ~~driving~~ him from his house. ~~But though~~ the Lord will provide for him. Before these persecutions began we had intended, should everything seem favorable, to prepare him for a preacher. Finding him earnestly desirous of entering the work and apparently well fitted for it, we hope he will enter the Marsovan Theological School at the opening of ~~its~~ the next term in March.

I am amazed at the folly of the course pursued by the Bishop. I am sure the enlightened sentiment of a great majority of the inhabitants of Ordo will not countenance his proceedings and that in the end the Lord will cause his wrath to praise Him.

I left the colporteur in Ordo to hold the ground until a preacher could be sent. By the Steamer which takes this letter, a man, Harootune by name, trained in the Bebek School and for many years teacher and helper, goes to that place - to be the instrument, I trust, of establishing a flourishing congregation there. God grant that it may be so. //

My wife's health is much improved. She hopes to return to Erzroom in the Spring to remain permanently.

Yours &c

M. P. Parmelee

P.S. I have suggested to some of my friends in Burlington Vt the propriety of inviting the Board to meet there in 1868. Can you not do something to bring it about?

I am gratified at the attempt to increase the circulation of the Herald. Is it not a question whether the discontinuance of the Journal of Missions was not a mistake and whether a revival of that periodical would not be expedient?

M. P. P.

Rev. M. P. Parmelee
Trebizond, Jan. 14. 1867.
Rec'd Feb. 22.
Ans'd March 22.

I hope the [illegible] in Ordo to
build the [illegible] a preacher
would be sent. By the Armenian who
takes this letter, a man, Hovhannes by
name, trained in the Bebek School
and for many years teacher and helper,
go to that place. - As to the [illegible],
[illegible] of establishing a flourishing congre-
gation there. God grant that it may be
so.

My wife's health is much im-
proved. We hope to return to Erzroom in
the Spring to resume our work.
Yours [illegible]
M. P. Parmelee

P.S. I have suggested to some of my friends in
Washington the propriety of inviting the Board
to meet there in 1868. Can you not do some-
thing to bring it about?

[illegible] of the attempt to [illegible]
the [illegible] ~~[illegible]~~ [illegible]. Is it not a question
whether the discontinuance of the Journal of
Missions was not a mistake and whether a
revival of that periodical would not be expe-
dient? M. P. P.

Trebizond, Feb. 12 1867.

Rev. Dr. Clark,

Dear Sir:-

I have just received Mr. Stoddi's letter to you making proposals for the occupation of Van.

Should Providence guide us to ~~that~~ that interesting field we would most gladly go. But while there is no one else to hold the ground at Erzroom and while there is hope that we may be able to do so - that is plainly our work. But Mr. S's letter seems to contemplate the alternative of going to Van or to some other place of equally favorable climate, or of giving up the missionary work entirely. We do not consider that this alternative has as yet been presented to us - we still hope to live and labor in Erzroom. But should this alternative arise - should the concurrent advice of physicians and the teachings of our own experience lead us away from Erzroom - should there be a clear prospect of longer life and greater usefulness in some other place - we should, only as the very last resort think of giving up the work. We would first try many other places and only when all our hopes of being useful in this country were blasted would we think of giving up the work. But the question comes up whether Van would be any better place for my wife than Erzroom - or if any better whether enough better to justify the contemplated change. One Italian physician in Erzroom recommended Van as a ~~place~~ of summer residence - what he and other physicians might think of it for winter I do not know. This point must be settled hereafter.

How the ~~members~~ of our mission would receive this plan I cannot say. I am inclined to think they would not accept the proposition to transfer Van entirely to the Assyrian Mission. And their chief objection to its mixed occupation of ~~Van~~ as proposed by Mr. Shedd is ~~that~~ in this way it would be but partially occupied. For one third or one half the year it would be entirely unoccupied which at the commencement of a work in a new city would be a very bad thing. This objection would be obviated if two Armenian-speaking Missionaries instead of one could be found to ~~go~~ join Mr. Shedd at Van. These two could remain at Van while Mr. S. went alone to the mountains as formerly. That might perhaps have been brought about if the idea of Mr. Richardson's occupying Van had not been given up so hastily. And even now it is possible if all parties are agreed in the following plan.

A short time ago Mr. Richardson wrote me that he was willing to join me in the occupation of Van. I replied that while the Bitlis & Erzroom fields were on my hands I could not think of going to Van - but said that if he would remain with me at Erzroom during Mr. Pollard's absence in America ~~he would~~ on his return from America - (if possible bringing with him a new man to become his associate in Erzroom) [illegible] we, i.e. Mr. R. and myself would go on to Van & begin work there. This plan you may think is looking a good way ahead. This is true - but if it were not ultimately carried out precisely as I have here laid it down still there would be many advantages in beginning on this line. It would bring Mr. R. back into this Mission where he is so much needed & where he rightfully belongs. It would give me an associate at Erzroom where, after Mr. Pollard leaves, the burden for me alone will be exceedingly heavy. It would give the society of associates to my wife so necessary to one in her state of health. And ultimately, should the Lord favor my plans, it would give a more complete occupation of Van than is now proposed by Mr. Shedd.

I submit to the Prudential ~~Board~~ Committee to decide which of these ideas seems best. If they approve of Mr. S's idea and I should be unable to join him this year at Van - perhaps Mr. R. would be inclined to do so in my place. That the Committee may know Mr. R's views and wishes in this matter I will forward these letters to him that he may add his comments.

Should the question come back from Boston in season to come before the next Annual Meeting of our Mission a plan might, perhaps, be matured then which would secure the occupation of Van.

Yours &c

M. P. Parmelee

Trebizond, Feb. 12/1867.
Rec'd March 26
Ans'd March 27/67

Trebizond, Feb. 19, 1867.

Dr. Clark,

Dear Sir:-

A few days ago I rec'd a letter from Mr. Shedd of the Oroomiah Mission addressed to you in which he proposed, should it be approved on all sides, to join me in the occupation of Van in winter, while I join them [illegible] for the summers. This idea was suggested to him by the condition of my wife's health - in the fear that otherwise we might be obliged to abandon the work.

I have already written my views of the plan and forwarded them with his letter to you, to Mr. Richardson now in Boston who a short time ago intimated to me a willingness to join me in the occupation of Van - hoping that, in case the plan be adopted, and I should not [illegible] any other to go there, Mr R. might perhaps be inclined to do so.

But I sent these letters to Mr. R. rather particularly to urge upon him [illegible] ought to bring before you another plan for the occupation of Van, which he seems to regard as preferable to the plan proposed by Mr. Shedd. The plan was this:

that Mr. R. join me in Erzroom during Mr. Pollard's proposed visit to America – that Mr. P. on his return from Am. bring a new man to become his associate at Erzroom which would release Mr. R. and myself to go on to Van. Of course the plans would be likely to become a good deal modified by contingencies that may arise but in my letter to you sent via Broosa, & which will probably not reach you so soon as this, I have given my reasons why it seems best to work towards ~~that~~ this the accomplishment of this plan.

Mr. Richardson, I expect, will write you whether the idea is agreeable to him or not. If he accepts it, and the Committee of the Mission approve it, nothing will then remain but to carry it out. But the tacit impression conveyed by my letter was that in case Mr. R. did not accept the plan it must necessarily be given up. On further reflection, however, I am inclined to think a way may be devised for carrying out the plan without Mr. R's coöperation. You have written us encouragingly about new recruits. The papers, too, speak of a revival of the missionary spirit in the Theol. Seminaries.

Now in case Mr. R. declines the proposition (as very likely he will) can you not ~~prop~~ promise a new man to join me in Erzroom during Mr. Pollard's absence in America, with the expectation that ultimately he and myself (or, in case I should be providentially hindered, some other one) would occupy Van.

You understand, as well as I, the importance of holding Erzroom at all hazards - especially during the non-occupancy of Bitlis. The holding of Erz. after Mr. Pollard leaves will rest on me alone. But in the present state of my wife's health, it would seem very imprudent to attempt to pass the winter there alone. The climate I do not fear so much as the lack of ~~so~~ society. She is suffering from this want, even here, where there is much more to divert than Erz. affords. You see, therefore, the great importance of providing associates for us at Erz. before another winter.

Hoping you will be able to lay some definite proposition before our next An. Meeting on this subject, I am yours &c.

M. P. Parmelee.

P.S. My wife reading what I have been writing is quite delighted that there is a ray of hope of association next winter in Eng. The idea of being left there alone is a dreary and very depressing thought. She is not feeling quite so well these days — hope she is not permanently worse.

M.P.P.

Trebizond, Feb. 19. 1867.
Rec'd March 26.
Ans'd April 29

Trebizond, Feb. 19. 1867.

Trebizond, Feb. 20. 1867.

My Dear Young Friends:

You will remember I told you this city was founded more than two thousand years ago. The people who first lived here were Greeks who came from their native land. From that day to this the descendants of these Greeks have lived here. There are many thousands here now. They are a very industrious people and many of them are quite rich. They are all christians in name though they have lost much of the purity of that religion which Paul preached in their native cities, Athens and Corinth. They use the Greek language still, – the same, though somewhat changed, in which the New Testament was written. Perhaps you have heard the Greek language called a dead language – that is a language which is only to be found in books. This is a mistake. There are many millions who learn this language in their cradles, just as you learn English.

The Greeks of this city have several churches and one large school-house where are several schools for all the Greek boys and girls of the city. This school-house is furnished with desks, black-boards and maps, very much like your own. Around the building is a very pretty play ground with bars and rings and ladder for gymnastic exercise. There are little patches of grass and flowers, which even now are green and putting forth blossoms.

But what is better than all, these Greeks have a Sabbath-school, where they study the Word of God. I visited this school one day. It was not divided up into classes, as is your custom. I found some hundred and fifty young men and boys seated behind the desks of the school-room, each with a Testament open before him, while the teacher stood in front with a Testament in his hand, reading and explaining verse by verse. I was sorry to see that many of the boys were inattentive and made much noise whispering, and that no girls were received into this class. But though I could not understand, I was greatly interested in the musical sounds of this beautiful language. And more than all was I interested to see the blessed gospel in the hands of so many of the people. In this dark land where the wicked priests and bishops do all they can to keep the Bible away from the people - opposing us in every possible way because we wish to scatter the Bible everywhere - it is indeed a rare and glorious thing to see them placing it in the people's hands and teaching them its blessed truths. If they continue this course, they will soon see & cast off their errors without the aid of missionaries.

They are even now beginning to do this. For although our work is not specially among them, they are coming to us & our pastor is obliged to preach in Turkish that they may understand. I am very sorry that I cannot use any language which they understand, that I too may preach to them.

Will you not pray that God may raise up preachers from their own nation who can preach to them in their own tongue?

Yours very sincerely, M. P. Parmelee.

Trebizond, Feb. 20. 1867.

Rec'd. March 26,

ack'd. " "

Trebizond, Feb. 20, 1867.

Trebizond, Mar. 9, 1867.

Rev. Dr. Clark:-

Dear Brother:-

I have just received a copy of Mr. Richardson's letter to you in which he consents to join Mr. Shedd in the occupation of Van next Fall.

We are exceedingly gratified at this - and, confident the idea ~~with~~ will receive the decided approval of the Pru. Com., we hope, by the blessing of God, to see missionaries on the ground this year.

As to ourselves - should Dr. West (to whom I have written on the subject) recommend the climate of Van, we should consider it a Prov. indication that we join them there. And even if the climate were no better for my wife than that of Erz. we would still go there, were there danger of being left alone at Erz. I think the Erz. & Bitlis fields could perhaps be very well superintended from Van - the Bitlis field better than from Erz.

I cannot conceal my great joy at the ~~great~~ happy turn this matter is taking - and shall be particularly pleased sh^d the Master deem me worthy to join in so interesting a movement.

Yours in the good cause M. P. Parmelee

Trebizond, March 9. 1847.

Rec'd Apr. 10.

Ack'd May 20.

24

Trebizond, March 16, 1867

Rev. Dr. Clark

Dear Brother

We are constantly in receipt of very interesting tidings from our helper Harootune, lately located in Ordoo. The ~~Best~~ persecution continues there. This is traditional of the Armenian Community, an Armenian vartabed, ignorant man, exasperated by the singular attitude of the Bishop, is doing his utmost to keep the people away from our helper, and to drive him from the place. This persecution is carried on ostensibly to prevent the formation of a Protestant community, which would divide and weaken the Armenians, regarding this as the worst possible calamity. But the most judicious, equally desiring union, very intelligently deprecate persecution, as tending to division, [illegible] compelling the persecuted to seek shelter under a separate organization. To prevent division and at the same time to bring about a radical reform in their church, the majority desire to give the largest liberty to the reading, discussing and preaching of the word! This method would be quite satisfactory to us. Indeed, it was the distinct and avowed purpose of the first missionaries ~~thinking~~ not to organize a new church, but to bring about a reformation in the old one. Those ready to enter such a work in the same manner now. ~~But~~ It is plain, however, the bigots will not permit it, but as they have done heretofore, will compel the evangelicals, however desirous, to organize themselves into a separate visible communion with separate religious ordinances and influences.

no break // But Meanwhile, the work goes bravely on. The people having come, one half from pure idle curiosity, but apparently with an earnest desire to learn the way of life. On the Sabbath, and during every evening of the week, he is unable to get a moment's rest, but surrounded as he is through the exercises of prayer and preaching, the people not satisfied, and hesitating to disperse, ~~they~~ beg him to go on, until at last, thoroughly exhausted, he is obliged to request them to disperse and to come another time. Very naturally many are kept away from the practiced by persuasions and threats, & the wonder is, that in the face of such bitter opposition from men in high positions, so many of them have come. The strong [illegible] of the Lord is there in the praise [illegible] [illegible] many Greek women [illegible], prevented by their wishes of [illegible] priests from assembling with the [illegible], are earnestly inquiring whether the helper will bring his family, that his wife may preach to them. The awakening has reached the Greeks also and [illegible] aroused the suspicions of the Turks, & so that the Greek Bishop has begun to thunder his anathemas on all who meddle with the "new" ideas, and a Mohammedan Dervish has walked through the streets of the city calling on the "faithful" to beware of Protestantism. Thanks to the kind offices of the Dervish, there is already an increased demand for Turkish Testaments; and the Bishop too is worthy of credit, if we are to judge his efforts by their results" // Two village Greeks, first hearing of the new movement through him, came immediately to the helper to learn man about it. After a long and interesting conversation one of the Greeks declared himself convinced that the truth was with the Protestants. The other, more cautious, says, "no, let us not be too hasty ~~now~~ we will first read the Testament; if ~~we find~~ it appears that this man preaches the same doctrines we find there we will accept his preaching; if not, not." And lo! these men departed to spread the news of their interview among their fellow villagers, and, like the noble Bereans, "to examine whether these things be so."

Very sincerely yours in Christ

M. P. Parmelee

Trebizond, March 16, 1867.
Rec'd Apr. 15.

Trebizond, March 23. 1867.

Mr. Barnum:-
Auburn Theol. Sem.
Lately designated to the Mission
to Eastern Turkey:-

Dear Bro:- I was happy to learn the other day of your appointment to our Mission. You cannot well understand - though you may imagine - the peculiar thrill of pleasure which it gives us to hear of recruits to our thinned and rapidly thinning ranks. I trust no obstacle will prevent your coming among us - and that speedily.

You are aware my regular station is Erzroom, but that we are exiles here for my wife's health. Though not yet very strong we still have hope to return to Erzroom this Spring or summer to remain there. But we are afraid we may be left there alone next winter as our associates Mr. Pollard and family will be obliged to take a little rest by a visit to America. The Bitlis station you are aware is at present vacant and will need to be cared for from Erzroom. You see therefore the importance of holding Erzroom. But I should greatly fear the depressing influences of being without society on my wife's health The great thing is therefore if possible to secure associates.

Should it be agreeable to you and should the Prudential Committee think it advisable, we should be most happy to see you in Erzroom this year.

Erzroom is a cold place something like N. England - but much healthier. You may be surprised that we have come here for the health of my wife. That was the Doctor's work not mine. My wife was threatened with lung disease and came here to escape the cold. But it is a remarkable fact that during the three years we were in Erzroom, I never once met a case of consumption while here it is very common. I do not hesitate to say that Erzroom is one of the healthiest places in the world - perhaps the healthiest. It is not a pretty city - though situated in a delightful plain. There is weekly postal communication - also telegraphic. It is a large city and a very important centre and ought not to be given up as a station. Will you not then come to Erzroom? - of course bringing your "better half" with you. We would receive you with great joy. Should the Committee think best to send you to Erzroom please let us hear from you - that we may begin to know each other - and that we may help you about your outfit &c. &c.

With much love

Yours &c.
M. P. Parmelee.

P. S. It may not be amiss for me to say a few things now about your outfit. You will not need many carpenter's tools unless you have a decided taste for carpentry work. When you have any work of that kind to be done it is cheaper to call in a native carpenter who will do the work very respectably.

In Erzroom there are tailors and shoemakers who make clothes and shoes in Frank style and very well. There are no milliners and dressmakers - the missionary ladies are obliged to attend to that for themselves. A sewing machine is a sine qua non. Native women can be trained to sew very well. You will need a small supply of medicines - and by all means get a syringe. It will save bushels of physic doing the work a thousand fold better.

You will of course provide the usual articles of furniture before leaving America - as also a travelling outfit - though any thing lacking can easily be made up in Constantinople. Be sure to get an air cushion for your wife's saddle.

It would be well to put in some luxuries such as canned oysters and fruit corn starch, arrow root &c.

You will need oil lamps and candlesticks, Ufford's patent lamps are good for the oil we use.

M. P. P.

Barnum, March 23. 1867.
Rec'd May 2.

26

[illegible]

Dr. Clarke, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

on him ([illegible]

[illegible]

[illegible]

[illegible]

[illegible]

If the Drs. will let us stay there, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

to [illegible]

M. B. B[illegible]

Barnum, March 23, 1867.

The [illegible] is a great deal of work to be done in Erz. especially [illegible] not [illegible] able to [illegible]

[illegible]

I would suggest that [illegible]

[illegible] di [illegible]. ~~[illegible]~~

[illegible]

Yours with love M. P. Parmelee

Trebizond, March 27, 1867.
Rec'd. Apr. 29.

27

Zoar, April 16, 1867.

Rev. [illegible], D.D. [illegible]

[illegible]

Dear Brother [illegible]

Yours of Jan. 14 [illegible]

of the Lord's work in [illegible] I am happy to

be able to write [illegible] cheering.

The danger which [illegible] imminent, that the [illegible] church would be broken up and possibly that [illegible] the Pastor would be [illegible] support, has been [illegible] by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conditions [illegible] people [illegible] Pastor [illegible] [illegible] [illegible] [illegible] of [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Zoar, March 27, 1867.

noticed that [illegible] (very naturally and properly too) to hold [illegible] its self-support in the [illegible] field as an exam-

~~ple [illegible]~~. [illegible] which has lately ~~[illegible]~~

~~[illegible] 120 [illegible] [illegible] [illegible]~~

[illegible] (846.[illegible] gold) [illegible]

~~[illegible]~~

4

part of what is needed to carry forward the work here, — ~~at least~~ can be raised they therefore receive no credit for what they do, while others who, [illegible] dis-[illegible] [illegible] provide for their pastor and teaching, receive all the praise. But I do not ask any praise for these people here-[illegible] and for ~~myself~~. I simply ask ~~that~~ justice be [illegible] done them.

There is at present a very interest-ing state of things among the Greeks who form a large part of the population of the city. Some two or three years ago, at the in-stance of the Greek Bishop, who appears to be a very liberal-minded man, the young men of the schools ~~[illegible]~~ gathered together on each ~~Sabbath~~ to receive instruction in the New Testa-ment. Apparently as a result of this in-struction many are becoming [illegible] [illegible] [illegible] frequently they come to us for religious conversation, and even Pastor [illegible] preaches in the English language, [illegible] [illegible] on religious [illegible] and [illegible], is [illegible] to [illegible]-flourishing. I trust this [illegible] has much good in store for the Greeks of the city [illegible]

among the Armenians
There is also [illegible] interesting [illegible] and
village some two miles from the city [illegible] the
village [illegible] have been for many
years [illegible] Protestants [illegible] a small chapel.
In this chapel [illegible] has been kept up
during the winter [illegible] of the [illegible]
[illegible] by [illegible] this Pastor [illegible]
Through the blessing of God [illegible] efforts
neighboring
the light has gone [illegible] to the village of Sham,
which is a large [illegible] place, con-
taining [illegible]. However
[illegible]
[illegible] of the [illegible] of [illegible]
[illegible] diligently studying the [illegible]
[illegible] to have
[illegible]
[illegible] Pastor [illegible] village
in the [illegible] language (among Armenians
[illegible]:
[illegible] their native tongue) to [illegible]
quietly [illegible]
[illegible] from [illegible]
[illegible]
[illegible]
harvest [illegible]

You will remember the obstacles which prevented my carrying out the vote of our Mission to build a chapel here. In January last I addressed a circular letter to the brethren of the Mission on this subject, who immediately authorized me to pay the debt then existing on the chapel premises, and to go on and build according to the vote of the last Annual Meeting, drawing from the Treasury of the Mission. The debt is now removed and the chapel in process of building. In a few days I hope to have the privilege of preaching the first sermon within its walls. Thus after more than thirty years' "wandering," the "Ark of the Lord" will for the first time find rest. Pray for us, that the opening of this house of worship may be the commencement of a new and glorious work in this city.

In about two weeks we expect to leave here to be present at the An. Meeting in Const'ple where we hope to meet Dr. West whose advice will have much to do with our future plans. My wife's health continues about the same. Yours, &c

M. P. Parmelee.

Trebizond, Apr. 16. 1867.
Rec'd. May 16.
Ack. Aug 20.

[illegible]

[illegible] her was suffering. But I should explain [illegible]

[illegible] of the

16th inst [illegible]

[illegible]

who a few years [illegible]

[illegible]

[illegible]

[illegible]

of the Missionaries [illegible]

But [illegible]

[redacted]

the brethren here choose to add afterwards they can do at their own expense.

Excuse the bad appearance of this letter - I have no time to copy. We are packing to leave here. We also daily expect Dr. West here on his way to Erzroom, where he is called professionally. Perhaps we shall accompany him to E. without visiting Constple. As the warm weather approaches I think my wife would be better in Erz. than here. Yours very truly M. P. Parmelee

[illegible]

Trebizond, Apr. 29. 1867.
Rec'd May 30.

29

[illegible] Trebizond [illegible] Aug 2d, 1866 [illegible]

[illegible]

[illegible]

[illegible] will [illegible]

[illegible] high hopes [illegible]

of the 29th ult. have [illegible]

their [illegible] I have

[illegible]

[illegible]

more active [illegible] – the joy [illegible]

again [illegible] friends, and

[illegible]

[illegible]

I have longed [illegible]

[illegible] life

[illegible]

[illegible]

I am writing [illegible]

[illegible] Like the best

[illegible]

[illegible]

wife's health fully restored, – a [illegible]

a year's absence I find my heart rebelling.

[illegible] affliction sent from [illegible]

above which should humble us, and teach

us of [illegible] are in our Heavenly Father's mighty [illegible]. [illegible] have [illegible]

[illegible]

Trebizond, May 2. 1867.
Rec'd May 29.

Constantinople, June 3, 1867.

Dr. Clark, Sec. &c

Dear Bro:— It seems inevitable that we go to America — though we have carefully considered every possible substitute. Dr. West's advice I have already sent you — Dr. Pratt suggested our trying the climate of his region — but it appeared that in going there we sh'd be obliged to take a land journey of several days — wh. in my wife's present condition would be very trying. As a last resort therefore we have laid our plans to start on Wednesday in the Marseilles steamer. Mr. Wheeler & party left last Wednes. direct for Liverpool. We sh'd have gone in the same way but my wife suffers so excessively from seasickness that we felt it our duty to avoid ten or twelve days sea travel though the expense of crossing the continent is some more. Mr. Jones has arranged some meetings for bro. Wheeler and will perhaps wish me to engage & help a little so that we may not reach Am. before the last of next month. My wife is not *very* feeble — but is not strong — the course we are pursuing is more prevention than cure. I earnestly pray we may soon be permitted to return to some part of Turkey—though perhaps not to the E. Mission. May God care for His work there.

You have, of course, heard through others of the An. Meeting—of its glorious position on the matter of self-support. By God's blessing a brighter day is dawning on the work here.

You have also heard of the death of Mr. Giles. We met him on the steamer from Treb., & I helped care for him in his last sickness, & it fell to my lot to help prepare him for burial. How sad to our human views that a young man should be so cut down. It is the feeling of some that he was crushed with work. One cannot of course speak definitely on this point—but it may well be regarded as a caution not again to permit a young man to be thrown into such a position. If I am correctly informed the financial condition of the the station was very bad when it passed into his hands—and it seems to have grown worse rather than better since.

Yours &c

M. P. Parmelee

Constantinople June 3. '67
Rec'd July 24.

Rev. M. P. Parmelee 31

Benton, Me. Aug. 12 '67.

Dr. Treat, Sec. &c. Rec^d Aug. 14
Ans^d " 14

Dear Bro:- Yours of the th inst is rec^d.

I shall be able, so far as now know, to meet the ppointments of Dr. Bush wh. you refer. We expect to in Oswego after about the st of Sept. and could, from at point, very easily meet ny engagements in that irection.

Please let me know as soon as convenient what ill be expected of me. Will there be a fixed limit in the time of my remarks efore the Synod?

Should you reply to this immediately direct to Whitford Y. Otherwise direct to

Oswego, N. Y.

Yours very truly

M. G. Park

Oswego, Oct. 16, 1867.

Dear Dr. Clark:-

I am greatly obliged to you for calling my attention ~~to~~ the manner in which my stay in Burlington was viewed. Those reports are not only exaggerated but false at least some of them - in fact. As for "forcing" ourselves upon anybody or "insisting upon accommodations" it is mean and malicious for any one to put such a construction on what I did. If I were to drop into your house at evening I sh.d in a sense "force" you to ask me to spend the night with you. But would it be generous for you to circulate the report ~~that~~ I had "forced" myself on your hospitality when your house was full &c. &c.? When I expected to pass the night in B. I debated whether we would go, to the hotel or drop a line to some one of our friends there and give an opportunity for an invitation to a private house. I wrote one to Mr. J. W. Hickok who replied that it would not be convenient to entertain us. I ought perhaps to have dropped the matter & gone to the hotel. But I feared scandal would arise out of that. I *know* there is an impression on the part of some that the Board's funds are handled too freely by the missionaries. I feared ~~that~~ for us to stop at the hotel in B. where I had so many acquaintances & friends would make talk & bring discredit on the administration of the Board's funds. I therefore wrote to Mr. Safford, thinking he would take pleasure in securing entertainment for us. I mentioned Mr. S. P. Hickok's name to him — as a place where I had frequently been very kindly entertained — knowing nothing of the circumstances of his family — & not supposing that my mention of his name would lay the least *obligation* upon him to entertain us. That we ~~ever~~ "found fault" with the manner we were received is *false in toto*. We did no such thing. I hope you did not have so mean an opinion of us as to think us capable of so monstrous a thing. I cannot conceive who should take pleasure in circulating so base a falsehood res pecting us. I am confident you will not doubt my assurance that we acted with the conscientious aim of guarding the good name of the Board. It seems, however, there is no such thing as avoiding scandal. If missionaries go to the hotel it makes scandal & if they don't it makes scandal.

Did you learn about this matter in Burlington? - & from whom? - & how extensively has it been talked up?

I suppose from your letter that I must be about "played out" in Burlington. I have just written a letter to Safford making explanations - but when the tide begins to flow against a man it is hard to stem it. I am glad to know, however, that I am not without friends in other places & if the old adage is true that "a prophet is not without honor, save" it is equally true that a prophet may only en being honored beyond the borders of his own country & people. God grant that we may speedily return to India where, if we are treated shabbily it will be by those who make no pretensions to a higher degree of refinement.

We are greatly obliged for your kind
news respecting our allowance. We have
already made partial arrangements to
spend the winter in Saratoga where we
hope to be able to live as economically
as anywhere away from here. We are
a good deal perplexed what to do with our
children. The care of them is not
for my wife — but I fear separation
from them would be worse. Your sug-
gestion about a lady friend being with us is
a good one. We are thinking of renting a few
furnished rooms at Saratoga, which
we think can be done quite reasonably
during the winter & keep house. We pro-
pose to try the "movement cure"

I am pained also to hear of [illegible]
arrival in this country. It is I fear
additional evidence of the error that
was made when a certain individual
was sent back to the Miss. field
a few years ago. Shd. Smyrna become
vacant as a station it would, perhaps,
be a healthy climate for my wife.
What think you?

Wife's health about the same.
She sends kind regards to yourself & wife.

Yours as ever

M. P. Parmelee

Saratoga Springs, Nov. 8, 1867.

Dr. Clark, Sec, &c.

Dear Bro:- Now that we are settled in this place I think I will give you a little account of our circumstances.

The circular I enclose will give you some idea of the treatment we have chosen. Doubtless you know something of it already. We decided on this treatment because, all things considered, it seemed to promise the best results. Dr. Husk is a conscientious Christian man and a regularly educated allopathic physician claiming nothing for this treatment except in chronic cases of debility & prostration. Our attention was called to this man & treatment from his having been in Oswego where he treated many cases with very marked success. The climate here promises to be very favorable for a winter residence. We might have gone to Minnesota as you suggested had we been able to secure this treatment at the same time - personally I sh^d have been very happy to do so.

As to expenses, — the Dr. charges nothing no
for treatment. Nor do we "sponge" ~~this~~ it, or
in any way exact or "insist upon" it. He agr
proposed to give treatment gratis without extra
one word being said to him on the subject
As to board, if our purse had been long en-
ough we would have remained in the "Water
Cure" where Dr. Wark has rooms and
where he boards — where we would have ask
been boarded for $20. a week, reckoning our
family at 3 grown persons — a reduction of ab
1/3 the full price. But we deprive ourselves kno
of the very pleasant, & for Mrs. C's recovery & pr
very profitable society of the water cure and
have taken lodgings in a private house where
we pay $15. per week. — There are some advan-
tages, however, besides the $5. saved — our chil-
dren will not be so likely to disturb other
people — and my wife will have an object
for her in taking a walk every day.

You will perhaps condemn us for taking
our children with us — but I was well satisfied
find that it was only a choice of evils, and
taking the children I hoped so to assist in
their care as to relieve my wife from
annoying care of them. And she is so
happy to have them with her, that I can

g or it ~~can~~ will do her more good than harm. & the children are in excellent health and require little care except to check their wild extravagances. I shall not be able to do very much missionary preaching while we are here.

If we stay here long you will readily realize that $800. per year will not cover our expenses (wood, lights & washing are extra). If we sh'd ask an extra app'n. perhaps the Prud. Com. would ask why we could not as well get along on $800. or less a year as Messrs Knapp & Burbank & other missionaries. Some professors have private resources or wealthy friends who help them. Some - the above mentioned missionaries, for instance - stop at vegetarian institutions where they have no butcher bills butter or salt bills to pay & of course can give board very cheap. Now while we feel conscientiously bound to eat meat & eggs & cream it is impossible for us to compete with them. If the Prud. Com. wish us to do without these things we would like to understand it. But if not, I am sure they cannot wonder that we find $800. a very short allowance.

My wife I am sorry to say has not been feeling so well since we came here.

She reached here Mon. & Tues. She had a chill followed that night by bleeding. She has been suffering from chills & fever & bleeding considerably since. She is beginning now to feel some better - and we feel confident that the treatment she is receiving will so invigorate her as to help her to throw off all these difficulties.

I wish you would preserve this letter so that if we sh'd. be obliged to ask an extra allowance you would have the facts at hand. - A letter just rec'd. from [illegible] contains a remark wh. bears directly on cases like that of our seeming entertainment in Burlington. The letter says, "I feel that on many accounts yours is a trying and delicate position. There are so many to watch you and see if you spend any of the Board's money, as they deem, foolishly &c. &c." It was the consciousness of such people watching that led us to take the course we did there. I fancy the Burlington people, at least so far as I am concerned, are like the generation of wh. Christ complained, "we have piped unto you & ye have not danced; we have mourned unto you & ye have not lamented."

What is Tomas doing? & how much stir is he creating?

Yours &c.

M. G. Carruthers

Saratoga Springs, Nov. 8. 67
Rec'd. Nov. 11
Ans'd. Nov. 28

Oswego, Jan. 8, 1888.

Dear Dr. Clark:-

You see we are back in Oswego. The reason you doubtless know to be the return of our Doctor here. My wife is continuing the Movement Cure treatment with most satisfactory results. Her cough has nearly left her and her general health is vastly improved. Careful examinations of her lungs show also great improvement towards a healthy respiratory movement. Dr. Stark declares the improvement greater than his most sanguine hopes had promised. We are daily more and more encouraged to hope that we shall be able to return to our work next summer. We can scarcely believe such a happiness is in store for us, and will endeavor never to forget the good hand of our God in it all - humbly praying that it may be even so.

Now if we go back we want to know what prospect there is for associates in Erzroom. I am glad you are so thor=

oughly in favor of strong stations. We want to go into Erzroom this year with two other missionaries — three in all — to take possession of that important stronghold. Now who shall they be? Of course, bro. Pollard will not be able to return this year. If there were a strong probability of his returning next year, perhaps two of us could manage for a year, especially if we find a young lady to go with us, which we hope to be able to do. As to Bro. P's return, I may say just here, _inter nos_, that with a good third man whom I might choose he would work in very well. Now who would this third man be? We would be well satisfied with the new Barnum but I am afraid no one who has begun his missionary life in so inviting a field as Kharpoot would be satisfied with Erzroom. Besides it may be the brethren at Kt may have some other plan for him which might conflict with his going to Erzroom. So that you could hardly promise him definitely. As to a new man I am corresponding with Rev. E. P. Wild of North Craftsbury

H., whom you may remember to have
met in company with me in Buffalo.
Whether the zeal he then showed will hold
out to take him to the foreign field ~~[illegible]~~
I cannot tell. I shall do my best to secure
him and if he will go I think he will
be a good man. But if not, what hope
is there of some one else?

Such a discussion as this may
seem to you premature, so long as it is
not fully settled that we return this
year. But the hope of associates will
go far towards hastening our return
ythe, we should long hesitate to start
while there was danger of being left
at Erzroom alone. I feel anxious
therefore to know what prospect there
is, that we may shape our plans accor-
dingly. I do not suppose my wife will
ever be very rugged and will always
need to be surrounded by as favorable
circumstances as possible. And yet
I hope with a strong station to share
the work and to afford congenial society,
with our travelling wagon, with the
salubrious climate of Erzroom, and
with the continued application of the

Movement treatment, by myself, as her condition may demand; she will live many years, and do a good work in the foreign field. I dare say she may outlive many of those health not a word of suspicion has been spoken.

Excuse me for troubling you so at length. I should be happy to hear from you as soon as convenient.

Yours &c

M. P. Parmele

P.S. We have heard you were planning a visit to Persia this year. Is it so? Nora must not go until you can go with you — or better until next can be in Erzroom to greet you there.

M. P. P.

Oswego, Jan. 3. 1888
Rec'd Jan. 10.
Ans'd Apr.

Oswego, Jan. 18, 1868.

Dear Dr. Clark:-

I am delighted at the good news from Western Turkey. The successful issue of the important step taken by the brethren there will be of incalculable value to the cause. - I suppose you did not intend to say you had *nobody* ready to send back with us - but that you have other places more important to fill. Well I am glad to see them go to China though we *must have* a *few*.

I do not exactly understand what you have in view in asking my "views" as to the return of the Burbanks & Knapps. The question of health I suppose some physician must decide. I was not much encouraged about Mrs. B. when I saw her in Buffalo. Indeed, it seemed as if she had lost ground since coming to this country. Mr. B. writes that she is much improved and if the physicians say she is able to go that question is settled. If they go, I did not suppose any one thought of their going any where else than to Bitlis. I know Mr. Wheeler's opposition to their return and he very likely would like to cut off Bitlis as a station in order to get them out of the Mission. But notwithstanding Mr W's good sense and success as a missionary he sometimes makes mistakes. I thin he is wrong in opposing their return so bi terly. If they were new men it might b best not to send them out. But you kn they have done a good work in Bitlis - l them carry it forward to completion. If B. were detained in this country I presume K. would not wish to go to B. alone. In that case perhaps you would like to know whether I would like K. as an associate a Erz. On that point I would say

I shd prefer K. to B.
I shd not want both
" " " " either if Pollard return

With Wild (or some one similar) for our associate we might accept Knapp for the third man at Erz.

We are in correspondence with Miss Christina L. Eaton, Care Eaton & Backus, Toledo, Ohio, about going back with us. She seems inclined to go. If

you could write her perhaps she
would be still further encouraged
go. If preferable perhaps she might
write you first.

Yours &c

M. P. Parmelee

M. P. Parmelee

Jan. 18. 1868

Ansd Jan 22d/68

M. P. Parmelee

Oswego, Jan. 20, 1868.

Dear Chapin:-

Could you obtain and send me a copy of the letter lately sent to Dr. Clark by Mr. Pollard, giving the latest and fullest news of the state of the work in Erzroom and vicinity.

Will you also please inform me, whether, on our return to Turkey I may rely upon having S. S. letters lithographed as you suggested when we saw you in Boston. I would like to know soon, so as to make out a list of schools.

My wife is improving so rapidly ~~that~~ we hope to return next summer.

Yours &c

M. P. Parmelee

Rev M. P. Parmelee

Jan. 24th 1868

Ans. 27th

...d. It came to answer your in= Dr. Clark's queries respecting Miss Latimer. She is waiting to hear from her friends.

Oswego, Jan. 31, 1878.

Dear Bro. — I enclose Mr. Pollard's letter, which seems to treat entirely of things pertaining to the Arabkir field. Is there no letter giving a fresh report of the present state of the Erzroom field? If there is, please send it me, as I can get nothing directly from Bro. P. I dare say he has not yet written such a letter to you. It would be characteristic for him to get round to that six months or a year hence!

The plan for a children's department in the Herald is an admirable one. I rejoice at it. But that plan does not meet the case I have in mind. The space assigned to this dep^t^ is necessarily so limited that I would not expect ever to have any of my letters published in full, and a fragment not oftener than once a year or two. Now do not suppose that I would complain of that at all. I know there are many missionaries whose letters are far more able and interesting than mine could be. It is quite right that you, in making up the matter for the Herald, should use the best material you have at hand. The alternative presented to me is therefore, eit to write nothing, or to write for the Herald with the feeling that 9/10 of all I wrote woul never see the light — or I must choose some other channel by which to reach the christian public. Formerly I began by writing for the Chronicle at the same time corresponding with one or two Sab. Schools. Afterwards, the no. of Schoo increasing, I requested Mr. Chapin to make copies of my letters and [illegible] to different schools. He very kindly did so. And I have felt that letters so [illegible] to Sab. Schools directly from our [illegible] children knew was the best way, one of the best ways to ~~ex~~ excite interest among children. I have thought that perhaps in a small way I could accomplish something for the cause. The S. Sch. are increasing on my hands — it would be too much to ask Mr. C. to make out written copies for all ~~[illegible]~~ with whom I would like to correspond. Perhaps fifty copies would be enough — could they be printed for $4.

You may ask why not continue to send my letters to the Chronicle or to the N. Y. Observer which has already published several of my letters & which I suppose has a much larger circulation than the Herald. If I sought notoriety only, I should do so. ~~but~~ I think something [illegible] quiet, of narrower ext but more impressive & lasting is better.

Yours &c — M. P. Parmelee

Oswego, Jan. 31, 1868.
M. P. Parmelee
Rec'd Feb. 3
[illegible]

Rev. M. P. Parmelee, 38

Oswego, N.Y., Feb. 8, 1868.

Rec'd Feb. 11

Rev. S. B. Treat, D.D. ans " "

Sec. &c.

Dear Sir:- It may
ot be known to you that my
ircumstances will permit me
to fill any engagement you
may make for me at whate-
er distance from here ~~at~~ and
nvolving however so much time.
My wife has improved greatly
and seems now ~~[illegible]~~ in a
fair way to be able to return
to Turkey next summer.
Before our return I would
like to visit the west - especially
Minnesota - also to spend some
time in Vt. Perhaps I could
do so in the service of the
Board.

I enclose a letter from Rev. E. P. Wild of Craftsbury Vt whom I have been urging to join us in Erzroom. You see he gives a negative answer to my invitation - but the fact that he gives as his reason for this decision, ~~and~~ aside from the pleasant relations which exist between him and his people, and the spirit of his letter is withal so excellent that I have strong hope he may be induced to ~~[illegible]~~ reverse his decision and still ~~be induced~~ decide to join us. With that hope I have again written him and if you think it desirable I am ready to visit him. If for this purpose I should not be called immediately to Vt it might be better that I go west first and visit Vt afterwards.

Yours &c

M. P. Parme

Oswego, Feb. 15, 1868.

Dr. Clark Sec &c

Dear Bro:- You ask me to what use I propose to put the contributions of the S. Schools which I should address. I do not propose ~~at pre~~= ~~sent~~ to make any special appeal to them at all for money at least for the present. My experience in appropriating the contributions of particular schools to the support of particular teachers or scholars has not been very satis=factory and I should prefer not to adopt ~~the~~ the system. When the native thus support=ed turns out badly it has a very bad effect on the ardor of those who have invested in him. I am somewhat surprised that after the practice of supporting natives in this way, in India more particularly, and nam=ing them after some distinguished divine, has been I suppose long ago given up as impracticable, you should propose to ~~rep~~ revive it now. To see Jonathan Edwards, the hopeful of ~~our~~ all the mission, thoroughly advertised in the publications of the Board; and with the special contributions of several S. Schools, 100$

or more, on his head, bowing down
to Juggernaut revelling in caste and polygamy
was a spectacle not calculated to stimulate
zeal here at home. The plan you propose is
constantly open to just such dampening in-
fluences. Perhaps I do not exactly get your
idea and therefore my criticism may not
be in point. — I am sorry you should have
a suspicion that I would appropriate funds
from S. Schools ~~for~~ contrary to the published
wishes of the Board. I have had no thought
of the kind.

Miss Eaton has written us declining
to go with us to Turkey. Still we do not
despair of finding some one else and
therefore the question of allowing us to
take some one remains the same.
I am exceedingly surprised that you hesitate on
this question at this late day. To show that
I have cause for surprise let me refer briefly
to the history of this case. At our annual meet-
ing in 1865 I introduced the propriety of lady
teachers at the different stations for discussion
It was talked up briefly the sentiment of
the meeting seeming not to favor the idea.
Before the next meeting in ~~65~~ '66 I urged
the desirableness of a lady associate at

tation. At that meeting the brethren voted
ask for a lady to join us at Erz. The
request went to Boston and was there
instead. But only a short time after a
letter reached us from you saying the pol-
icy of the Board was changed on that
point and that we could have a lady
appointed with us, if we wished, in accor-
dance with the request of the Mission.
At the same time articles were introduced
into numbers of the Herald in regard
this new feature of the work — also into
the annual report. On our arrival in
Boston you assured us positively that
we could take a lady back with us. You
told me distinctly that you had overcome
the objections which existed in the minds of
other men. & now the way was clear.
We have been acting in accordance with
without any a thought of the question of our
these assurances, ~~which we supposed to~~
taking a lady being an open one.
~~[illegible]~~. What occasion is there,
then, to open the question anew? The action
of the Mission is on record, unrescinded
the policy of the Board is in accordance
with it — Miss Closson and others have
gone out under ~~this~~ policy — Miss C., at
[illegible], to a station where she was much

less needed — while Mrs. Giles remains — Than one would be at Erzroom. I do not see how you can consistently turn back and open the question anew — to say nothing of the manifest injustice you do me and others in our Mission by referring the matter to one individual, and allowing him to speak ~~not only~~ for the whole Mission. ~~but I~~ ~~[illegible]~~

Now if it will change the aspect of the case at all, we will ask for two young ladies (the Kharpoot objection is that one lady should be left alone) and let them establish a school precisely like the Kt girls' boarding school and we will have a theological department also to match, if we can man the station as we wish. These would be most efficient auxiliaries to carry forward the work. It is true the schools at Kt were designed to do the work of the Mission — but it is impossible. They cannot in any full sense do the work of the eastern side of our Mission. They must be brought ~~to~~ nearer; the light must be more diffused — and the region needs the powerful influence of such schools. ~~They~~ Besides the schools at Kt it is believed will soon pass into native hands, and the Mission schools w ~~the~~ missionaries should pass on to Erz. & other missionary regions. If you prefer this, vote us two ladies and we will accept them with this understanding.

Pardon me, if I have written too plainly in this — I felt that I could do no less than to state the case as I understand it.

Yours very truly

M. P. Parmelee

Oswego, Feb. 16th 1868.

Rec'd. Feb. 20

Ans'd

Oswego, Feb. 19, 1868.

Dr. Clark:-

Dear Bro:- Yours of the 17th inst. asking my opinion respecting Dr. Van Lennep is received. In reply I would say that I have but a slight personal acquaintance with Dr. V. L., - too slight to form the foundation of an accurate judgment of his character and his value as a missionary. I am familiar with the trial which he is to his brethren, especially of the Western Mission, but as you will have evidence of that directly from those brethren and their opinions as to what is to be done, it would be superfluous for me to add my second hand testimony.

Yours very truly

M. P. Parmelee

P.S. Yours of the 14th inst. making inquiries about Erzroom is recd. I have been quite sick for two or three days and do not feel ~~quite~~ well enough this morning to write as much as I would like to on that subject. Perhaps I can do so tomorrow

M. P. P.

Oswego, Feb. 19. 1868.

Rec'd. Feb. 21.

41

Read this with a map before you. The map in the Jan. Herald does not give a correct impression of the No. of cities & towns of our field nor of the importance of these cities.

Oswego, N.Y. Feb. 20, 1868.

Dr. Clark, Sec. &c

Dear Bro:- In reply to your request may say of Erzroom ~~that~~ it is situated t, or near, the south-eastern extremity of a igh plateau, or plain, & more than 6,000 feet bove the level of the sea. It is therefore a retty cold region, about like Vermont, & though uch healthier, as the changes of temperature re less violent and sudden, and the air s pure, dry, and bracing. The brilliancy of e heavenly bodies, in such a pure atmosphere, is very striking, and on a clear, sunny ay in winter, the spangles of frost which ill the air flash like so many diamonds.

"The health of the natives is quite emarkable. & they rarely die except from old ge or from neglect in childhood. Fever nd ague prevail to some extent, & typhoid is __very rare__, & and consumption, or other hronic pulmonary difficulty is quite unknown. & at least, for the time I was there did not meet, or hear of, a case among e natives.

Erzroom contains not less than
60.000 inhabitants, + from 15 to 20.000 of
whom are Armenians. In the Erz
room plain, which is from 15 to 20 miles
wide by 30 to 40 long, there are probably
not less than a hundred villages, +
ranging in size from 30 to 100 houses each
— a few exceeding 100 houses — which gives
a population ranging from 200 to 1000 in each
sometimes 1200, and possibly a few would
reach 1500, souls. These villages are smaller
and more scattered than those in the
Kharpoot field, and of course, there would
~~necessarily~~ be some difference in the results
attained. And yet they may be as brilliant
as those ~~that~~ have been attained in the Kh
villages. We certainly have few if any
villages so sparsely populated, or so poor,
as Shepikh + none in a more hopeless con-
dition than was that village two or three
years ago — why then may we not look for
equally glorious things in any of our
villages as those which have occurred
at S. the fame of which is world wide.

But the Erz. field is vastly more
extensive than the Kt field. Besides the
villages of the Erz. plain there are those of

the Pasin plain, lying east of Erz. in the valley of the Araxes river, & not less than fifty or sixty in number. Armenian villages are also scattered all the way to the Persian border. A goodly number of bibles and testaments have already been scattered among these villages, and I confidently expect they will prove, many of them, the germs of living churches of Christ. To the south, we have the Khanoos district, where there is already one thriving church, and where there is room for many more. To the west, we have ~~already~~ the out-station Melikan, and still further west, the city and plain of Erzingan — a region of so much importance that Mr. Dunmore spent one winter there; And even now it would be desirable, ~~all~~ were it possible, for one or more missionaries to reside there. To the north, we have Baibourt and the villages surrounding it, and on the coast of the Black sea, there are Trebizond, and numerous interesting towns lying east & west of that city; There is also the region of Kars, and many important cities & towns in Russia.

"Now in all this field, which by accurate calculation we have found to be larger than the three states of N.H., Vt., & Mass, or

nearly as large as the whole of *N.E.* except
Maine, there is a population of not les
500.000 souls — probably more — of whom from
150.000 to 200.000 are Armenians; & the re:
mainder being, in small part Greeks, but chiefly Turks.

Now all this population are perfectl
accessible, and touring in this field is *no*
as difficult as in the Kt field. In the
Kt field the roads are all so bad that
the natives make no attempt to use
wheels. ~~at all~~. On the contrary, wheels are
used by the natives in nearly every part
of the Erzroom field, and I hope to be abl
with my "touring wagon," to do at least
3/4 of all my touring. Besides, much of the
touring in the Erz. field is done on pub
lic thoroughfares, where the Khans, or inn
are altogether superior to the accommodatio
one finds in the villages. But to do our
work thoroughly we need to do a great
deal more touring than was ever done
in Kt. This, however, can be done in
large part through native assistance if
we can have schools similar to the Kt
schools, and can get a foothold in
some of the near villages. // I am
confident the Kt schools can never do
the work for us — it is too far away, an

our field is so large that there ought to be at least one such bright centre from which may spread the light. If encouraged by the Board & the Mission to establish such schools we would most gladly do so.

Now here is an important point to be considered. This Erz. region is capable of sustaining a much larger population.# Before the great emigration to Russia which followed the Russian war of 1828-30, it was much more populous; & it will be so again. It will also greatly increase in wealth. Its two greatest curses have been that it had no market for its grain, and 2d no wood or coal for fuel. As a consequence, the people burn dried manure, and the land suffers for want of fertilizers. A wagon road is now in process of construction from Trebizond across the mountains. This road, though carried forward very sluggishly, will I think, sometime be completed. And if so, Erz. will be brought much nearer market, agricultural interests will be vastly improved, and the fuel question will be solved by the opening of coal mines, which exist, I doubt not, ~~in~~ inexhaustible,

(very near Erz.)
quantities. This will give new value to everything, wealth & population will greatly increase. This is an important consideration and urges us forward to plant the gospel as firmly as possible before European influences begin to flow in, as they will when these changes take place.

Now it seems to me it would be a mistake for any one to go to Erzroom, or any where else, expecting just such results as those at Harpoot. He may meet with even more glorious results - that depends on everything on his zeal, & energy & faith. He ought, however, to be prepared to enter the field & work on, even if much less brilliant results follow. The results at Ht strengthen faith and the direct influence of the work will be more & more felt in Erzroom.

"I should like to write much more but am not able. I wish I could see any one who might be thinking of going there & I could then explain everything so much more fully than with the pen."//

Yours &c

M. P. Parmelee

how see many of these
ange towns are not on
actn map at all and no
person would imagine from
the map that there
were so many villages.
My estimate of popula-
tions and no. of villages
are largely conjectural
but I am sure it is
not too high. I think
Mr. Pollard would give
them even larger figures.

Cities & villages of Erzroom field.

	Pop.
Erzroom	60.000
Erzingan	20.000
Trebizond	40.000
Kars	10.000
Bayazid	10.000
Topra Kaleh	3.000
Baibourt	10.000
Gumish Khaneh	5.000
Hasan Kaleh	3.000
Ordo	5.000
Kerasun	3.000
&c &c	

Erzroom villages	~~100~~ 1.00
Pasin plain to Persian border	1.00
Khanoos	.50
Erzingan & vicinity	.70
Kars "	.20
Baibourt "	.50
Trebizond "	.20
	4.10

Rev. M. P. Parmelee,

Oswego, Feb. 20. 1868.

Rec'd. Feb. 22

Oswego, Feb. 22, 1868.

Dr. Clark, Sec. &c

Dear Bro:- In yours of the 20th inst. you say, "I hope for at least one family to go with you, as I have written some days since." Nothing has reached us from you respecting anyone in particular whom you hoped to send with us. Have you any one immediately in view? If so, I should like to form the acquaintance of such family, and if convenient have my wife do so also, before anything definite is arranged about their going to Erz. Again you say "_at least_ one." Do you wish to send two? and is there hope of finding two? Spalding of Hartford has written me about going — I have replied inviting him to join us at Erz. Do you think he will do so?

It is not at all necessary that we return with the Wheelers. If they do not go until Autumn we cannot wait to go with them. We ought to start by the middle of July at the latest.

Rev. M. P. Parmelee

I am glad you discover the motive which ~~most~~ powerfully moves Mr. Wheeler not only in his opposition to our taking with us a single lady, but also in many other things. He and all the Kharpoot brethren fought, as long as it did any good, all appns to other stations for Theol. Classes – they insisted that all should go to Kt, &c. &c. I could mention many ~~a hundred~~ instances where it made all the "difference in the world" if a helper came from Kt or from some other place, or an appn was to be made to Kt or to some other station &c. So sending single ladies to Kt is all right; but very bad policy, full of embarrassment, if they are to go elsewhere. Mr. W. is much pleased with the Mardin School being at Kt, – temporarily as I supposed, for I certainly think Mardin & the Arabic field should have the good influences of their own school in their own midst, – and talks of the no. of Theol. students there & the no of languages used as if it were permanently located there. I called his attention to the wrong impression conveyed by thus counting in the Arabic scholars – but I see he goes on doing the same thing over.

Now as to the Medical lady — Though we should be most happy to have her with us — I think as between Erz & Bitlis she could be much more useful at the latter place.

Now is there more prospect of our taking out two ladies, or only one? If we are to take one KT. will oppose because no one lady should be left by herself. If we take two, KT will oppose for fear of a rival in Erz. ~~So~~ on which line is there most hope of fighting it out successfully? There would be less objection if two could go. They would be teachers. Need I explain further what would be their work? As I said to you in my letter the other day we would have a Theol. School, and the girls' school would be for the education of the wives of the students and of girls that might become preachers' wives and teachers. You speak of a girls' school as a future necessity — it is a present necessity, as much as many other things are a necessity to the success of the work. By the time new ladies could learn the language and gain a little idea of the manner of working there would be an abundance to do. We need not—we ought not—wait for the work to end at Erz. The schools are to open up and carry forward the work. If but one lady goes, she too would be a teacher! it should be understood that that is the title under which they go out—but of course, they would wish as opportunity presented to do missionary work among women also.

We thank you for your personal interest in the securing a lady for us. I heard of a lady Binghamton who was going to Erz. Is she the one to whom you refer?

I am still quite unwell in obstinate catarrhal headache and rheumatism—must get back to Erz. as soon as possible to get well.

Mrs. P. & babies in usual health.

Yours &c

M. P. Parmelee

P.S. My idea about the lady M.D. is that as our Bitlis brethren never have any medical advice of any kind, while in Erz. Italian or other European physicians are generally found, she would be much more useful to them than to us. M. P. P.

M. P. Parmelee
Oswego, Feb. 22, 1888
Rec'd Feb. 26
Ans'd

Oswego, Mar. 2 1868.

Dr. Clark, Sec. &c.

Dear Bro:- I have lately rec'd a letter from Pastor Hagop of Trebizond ~~that~~ containing some items which may be of interest to you.

A service in Armenian and also one in Turkish are held each Sunday in the new Chapel which was completed last year. At these services not only Protestants but Armenians of the old church ~~and~~ Greeks, Turks and even Persians are often found present

At Ordo, where I found such an interesting state of things ~~of which~~ a year ago, of which some account has already been given you, the period of persecution has not yet gone by. A short time since the wife of one of the brethren there died and the Armenians not only refused burial in their own unconsecrated ~~[illegible]~~ cemetery but prevented his burying in any place. After several days waiting the poor man could only secure burial on paying a considerable sum of money unjustly exacted, and on ~~fo~~ the conditi that he abandon his Protestantism and return to the bosom of his old church. The matter has been reported to the Pasha o Trebizond, who has ordered the restoration of the money thus fraudulently taken and that a separate burial-place be granted th Protestants. This event will doubtless lead to the complete and formal separation of the Protestants from the Armenians, a step which the Protestants did not desire to take, but which the unwise bitterness of their enemies forces upon them.

The Turkish governor in Kerasun, some months ago, doubtless ~~ignorantly~~ ~~an~~ in ignorance of the rights of Protestants, on unjust charges brought before him by Greek & Armenian priests, seized a lot of Protestant books which had been left wit a friendly Armenian. It now appears tha this governor, on learning how far he ha transcended his ~~[illegible]~~ powers, not only ordered the restoration of ~~his~~ the books, bu offered to assist in every way possible, i the spread of Protestant principles. I pla no confidence in proffered assistance this Kind, but the guaranties of religious liberty under the Turkish law are as perfect as need be, which, under the favoring hand of Providence, will invariably secure the triumph of the right.

Yours &c

M. P. Parmelee

Oswego, March 2, 1868.

Rec'd March 5.

Dr. Clark

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Westernville N.Y.
Mar. 9, 1868.

Mr. Ward, Treas &c

Dear Sir:- As I expect to be in Boston a day or two after this reaches you - please retain all letters that reach you for me until I call for them.

Please inform Dr. Clark of my coming.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee,
Mch. 10/68,

Dr. Clark.
Mr. Chapin.

Oswego, April 4, 1868.

Rev. Dr. Clark, Sec. &c

Dear Bro.—

Miss Van Duzee from Buffalo has made us a visit, and I will give you our impressions of her.

She is rather plain looking and our first impressions of her are apt to be unfavorable—but she gains on your favor with longer acquaintance. Her education seems very good, but the manner of it has been a little peculiar. You notice she says in her letter, she has been mostly educated at home—and there seems a little trace of something in her character which might have been worn off with a little more contact with the world.

However, she seems a most earnest devoted and worthy girl—sufficiently quick to learn from others, and ready to receive suggestions. She seems to have perfect health and a good deal of pluck.

She is cheerful and genial - sings
very well - takes practical views
of the work - will be a hard-working
missionary and a useful member of our
social circle. Mrs. P., while she would also
like it if she were a little more polish-
ished, is still well pleased with
her. My friends here also like & speak of
her well. It is evident she is [illegible]
~~That~~ would be as little likely to falter
or quail before troubles as any other
girl. Still she does not seem to
be one of the strong-minded sort
that would get headstrong and make
trouble.

Her father was a missionary
of the Board at the Sandwich
Islands from 1836 to '40 - Dr. Anderson
probably knows him, and perhaps
would make suggestions respecting the
propriety of appointing her.

She has not had much ex-
perience in teaching - but I do not
think that a serious objection - tho'
such experience would be valuable.
She is ready to go with us - and do
you approve of sending her?

And shall we have a second
lady to join her? Let us know
as early as possible that we may make
all arrangements. Miss V. D. would
also like to know as soon as conve-
nient.

Mr. Wheeler proposes that Knapp
spend the winter with us at Erzroom.
On that point I would say that if
the Burbanks do not go and
the Ks wish to stop in Erzroom,
they have no objection — we would
be glad of their society. But
we shd. not wish to break up
Bitlis station for that purpose —
we should not think it best to
do so.

I found my wife full
as well, yes, even better than
I feared the spring would find
her. We are more than ever
encouraged with the hope of re-
turning this summer and yet
tho we must, I suppose, submit the
case to medical advice

Yours &c

M. P. Parmelee

Oswego, Apr. 4. 1868.

Rec'd April 7.

Ans. Apr. 7

Milton, Vt., April 13, 1868.

Dear Dr. Clark:-

I enclose you Ward's letter. Perhaps I did not characterize it fairly when I said he was "playing off." Still it looks a good deal so. May we not at least conclude that he is so impulsive a man as to be unsafe for a missionary? I would not say it positively - but would suggest the query. There is something indeed very mysterious about it.

I spent yesterday partly in this town & partly in Westford. Mr. Parkinson preached his farewell sermon here yes=terday & Mr. Wheelock of Cambridge is engaged to succeed him - prospect of a division in the Church on acct of Wheelock's Free Masonry. Is Presbyterian=ism any safer than Cong-ism? I fancy it is. My wife is pretty tired travel=ling & visiting, which by the way is worse than living in Turkey - but is other=wise pretty well.

Yours &c M. P. Parmelee

Milton Vt.
Ap 13. 1868

Dr. Clark

Rev. M. P. Parmelee 47

Brooklin N. Y. May 19, 1868.

Rec'd May 20

Dear Dr. Clark:-

While in Boston I had expected to make it our headquarters with our friends in Malden - but I learn they are to have other company which will render it inconvenient for them to receive us. I have now written Mrs. Walker and expect to hear from her in a day or two whether it will be convenient for her or not to receive us.

If she cannot receive us we must ask you to take us in or provide for us a boarding place - of course at our own expense.

I know how difficult it must often be for people living in and near Boston to entertain all their ~~the~~ friends who are inclined to visit Boston during the anniversary. I shall not therefore be surprised if ~~we we~~ you find it impossible to entertain us.

I shall reach Boston a few hours in advance of my family, and perhaps that will ~~be~~ give ample time to make arrangements for them. So you need not trouble yourself about it.

Yours &c

M. P. Parm

My wife seems improv & I hope you will be able to decide in favor of our intention. We expect to reach the city on Wednes. the 27th inst.

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Benton, Maine, June 13 '68.

N. G. Clark, D.D. Sec. &c.

Dear Sir:— You see by the enclosed letter of Pierce's that he is ready to do about as you say respecting going to Erzroom. I am e you do not consider the riental Mission as needy as our mission. Indeed, give us all the men we ask, all we want, nd we should not then have many as the Central Mission helpers have in proportion to r territory. I am sure you ill not stand in the way of n arrangement with Mr. ierce to go with us—if such an arrangement is possible.

We expect to be in Bangor here Wednesday next. If you reply

I think the differen [illegible]

[illegible]

to Th
Th

Rev. M. P. Parmelee
Erzroom
Rec'd June 16.

to this immediately & address them.

have spoken of the Knapps & [illegible] being delayed by the Ely ladies. It is unfortunate for Miss Dean to be kept so late as they will have a severe mountain journey to make after reaching Bitlis. It does not concern me personally - but for her sake I think every means should be used for them to get an early start.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee

Benton, June 13. 1868.

Rec'd. June 16.

Ack'd. " "

Rev. M. P. Parmelee 49

Westernville, N.Y.,
July 3, 1868.

Rec'd July 6

Dear Dr. Clark Ans'd July 6.

You suggest Mr. Greene as our associate at Erzroom. I suppose the idea has not been suggested to him. Perhaps he would not entertain it at all. And if he did, the two missions would, I suppose, be expected to assent to the arrangement before it could be consummated. I sh? be pleased with such an arrangement. I was much pleased with Greene last year — he is an energetic fine missionary — able to preach in

both Turkish and Arme
nian. Erzroom needs st
men like him. For that
reason I am inclined to
think Cole had better
not go there. I still ha
hope of White — unless th
is some reason besides his
health for his not returning
I am quite willing to keep
the third place in Erz.
open for White or some ~~~~
similarly tried and use
missionary. So, would it
not be well to notify Cole
definitely that he will be
needed at some other pl

Pierce has written
ing the delay of our sail
till Aug. 15. I have
written him pressing
importance of sailing
8th wh. I hope you will

follow up as you may
have opportunity.

He says you and others
advised him not to send
this overland outfit in
the sailing vessel — but
I had directed him to
do so after careful calculations, showing that there
was hardly one chance
in ten thousand that
~~the~~ it would fail to reach
Feb. before we did. If he
takes the things along, he
cannot send them
round for Liverpool, to Constple as
there we shd be obliged
to wait for them to come
up and so frustrate
our chief object of going
across the continent.
What I propose now, to save
extra charges on baggage

that the boxes containi his saddles &c be sent o to N. Y. to go on with th Knapps & Burbanks wh could easily take them as baggage to Constple. I hope Colie's things are n mixed in with his. Prob ably Stutchins will know.

We are almost mell with the heat - I wish we could be on the water now. Mrs. P. suffers greatly from the heat - but is otherwise about as usual.

Yours &c

M. P. Parmel

M. P. Parmelee

Oswego, July 8, 1868.
Rec'd July 10

Dr. Clark
Dear Bro:-

I enclose you my letter to Cole that you may see I am not in any way responsible for ~~St~~ his impression that his going to Eng. was a fixed fact. I am, at present, strongly impressed with the feeling that he better not go to Eng now and I hope you will not hesitate to send him elsewhere simply because of the erroneous impression he now entertains. On many accounts I should be glad to have Cole go

an associate - but considering the extent and importance of the Erz. field, I think we ought to look for a more promising man for our third man there. Does not Mr. Wheeler think so too?

Yours &c
M. P. Parmelee

Please see that the enclosed is forwarded to Cole - whose address I do not know. I hope Cole's things may not be mixed with Pierce's.

Oswego, July 11, 1868.

Dear Dr. Clark:-

If we could sail by the Nebraska and she should make the trip in 12 days we could get on as well as by the National Steamer of the 8th. Pierce is urging us to delay till the 15th but we are very reluctant to do so - but with your consent will compromise on the 12th which would not delay us at all but might involve a slightly greater expense - though if that Co. should make the ordinary reduction it would be about the same thing. I will, therefore, write to Dr. Wood to engage passage for us in the Nebraska, [illegible] if any time is to be gained by it. If you disapprove you can indicate your objection, to Dr. Wood and he can engage our passage on the 15th and we will trust the Lord for a successful journey across the Mts.

I suppose Miss Dean goes with the Bitlis ens to-day – whether Cole & wife go with us or not I do not know. They might sail with us I suppose even if they went to some other station. Now if you think best to send Cole to Erz. & if Mr. Wheeler approves, I would accept him most cheerfully in the hope that he will make a good missionary. If Wheeler opposes – I trust you will not press the matter. I would not defend Cole against Wheeler.

I will therefore engage passage for Pierce's & my own families + Miss D. only. Cole's passage can be engaged afterwards if necessary.

On hearing, to-day that Pierce's saddles, were going in the Harriet after all, I telegraphed Hutchins to stop them – as I had before written him to stop Miss Van Duzee's. My calculation on the vessel was on the idea that she would sail July 1 & not two weeks later.

Yours &c

M. P. Parmelee

Oswego July 11. 1868.
Recd. July 14
Ans 14

Dr. Wood — Please engage for Parmelee and party for the 12th by the Liverpool & N. Western as he desires, provided the reduction is made. It is important for them to leave as early as possible — Oswego, July 16, 1868. 52

Dr. Clark

Dear Bro:-

Yours of the 14th inst. is recd. I infer from your remark that Cole will sail with us, that he will be located with us at Erzroom. I do not propose to add anything to what I have already written as to the propriety of his going there. I hope he will do well, and in that hope I accept him as, perhaps on the ~~best~~ whole the best arrangement, though not one of my own making.

As to the time of sailing, you know I wished to sail on the 8th. Nothing stands in the way of that but Pierce's urging to have more time, which has led me to devise the expedient of sailing the 12th. My attention was attracted to the Liv. & Gr. Western St. Co. by a letter of Dr. Holland's in the Sp. Rep. giving a sketch of his passage in the Manhattan of that Co. I have no doubt it is a first class Co. Going in that Co's steamer of the 12th we would (as I calculate) reach Constpl. the same time as if sailing in the National steamer of the 8th. But notwithstanding this advantage I would not ask a passage in the steamer of that day unless that Co. would make a discount at least 20 per cent. fr. regular rates. Please, then, direct Dr. Wood to engage passage ~~on~~ in the Nebraska of the o Gr. Western Line sailing Aug. 12th a reduction fr. regular rates is allowed equal to that granted by National Co. Otherwise, let him engage passage for us in National line steamer of Aug. 8th or 15th as he may be directed by me.

I will write Dr. W. within a day or two. To save you extra writing, could you not enclose this to Dr. W. simply with your endorsement - which, I suppose, according to the promise of your letter, you will not withhold?

Yours &c M. P. Parmelee

Oswego July 16. 1868.
Recd. July 18.
Ans. July 18

Benton, Me. July 20, 1867.

Dear Chapin:-

For the present you will send all my papers as well as letters to this place. I have the July Herald, but shall want the Aug. & other future numbers. I wish you could get me a copy of Bidwell's, missionary map of Turkey - not mounted which could be conveniently folded & carried about. If such a map is to be found in the Mis. House - send that along, & whatever you may procure do not charge to me but to the Board, as I shall use it in the Board's service & return it again to the "House" if so desired.

Yours &c M. P. Parmelee

P. S. We reached here safely last night. Love to all, especially Wheeler & family if they are still about. M. P. P.

Please put the enclosed in a thin envelope & forward to Constable.

Rev. Dr. [illegible]

Benton, July 20. 1867.

Rec'd July 23.

ans'd " 29 –

nothing better to be done at present about Cole's fixing to Brewer's let it be considered that he attends that he goes to Europe;

Oswego, July 22, 1868.

Dear Dr. Clark

I learn from Dr. Wood to day that our passages are engaged for the steamer of the 12th. Even with ~~this~~ 20 per cent discount our passage will cost a little more than in a National line steamer - but as our connection will be closer with the steamer at Marseilles it may be we shall save in crossing the continent all that we lose in crossing the Atlantic. I do not know where you figure out $200. or $300. difference. We went out via Gibraltar & came back via Marseilles, and there was a difference of about $85. apiece in expense in favor of the former route - & this might have been overcome if the prices in Paris had been as they ordinarily are. The trouble with the Gibraltar route is the difficulty of making close connections at Liverpool. We waited there nine days for a steamer — & the liability of such delays always exists. K

It seems a new thing not to allow the missionaries to choose from which route to take. ~~Those~~ Barnum had the Cochran party at Liv. & went up London & Paris because he wished [illegible] there. The Locke = Andrews party went that [illegible] K. I suppose — & generally young missionaries, unencumbered with children & curious to see, have gone [illegible] routes where most was to be seen. It is proposed to send the new mis[illegible] around while I for my wife's sake [illegible] across. I would not object to that — for the sake of economy I would favor it. But we cannot separate — for then we should have to wait for them to come up at Constple & our trip across the mts. delayed, the very thing we are trying to avoid. You ask us to be prudent. We are trying to be. And I appeal to you to know if it is not better prudence to spend the a hundred or two dollars, extra, than to save them at the expense of my wife's breaking down again. The danger with us is not that we shall spend too much — my wife particularly is too much inclined to deny herself things she really needs, for the sake of economy. Yours &c

I. G. B.

Cstple, July 22. 1868
Bliss, I. G. Aug 24

Oswego, July 27, 1868.

Rev. Dr. Clark:-

Dear Bro:- I spent a few days
in Buffalo a short time since and
had an opportunity of learning the
mpression made by Knapp while
there. The people where he and Mrs.
K. were entertained expressed them-
elves as delighted with his visit and
is public effort also. Dr. Heacock also
aid K. gave them a very interesting
ccount of the good work at Bitlis. Mr.
arson, you know, always speaks well of the
mpression made by him. I heard a
lady speak very highly of his effort
t Fitzwilliam, who made rather an
vidious comparison between him
nd Burbank, whose impression in
ther places, also has ~~also~~ been unfortunate
s you must well know. Wheeler always
thought B. a better missionary than K.

I never thought so. The estimate of the public here and in Turkey as well, is the correct one. They have by the blessing of God done a good work in Bitlis, but K. is to be credited with a far greater share of the success than B. I say this in order to correct your estimate of Knapp - if indeed it be incorrect.

In this connection, let me suggest that something be done to save good brother Pollard. His case troubles me a good deal. He will always have a poor chance in this country his influence will always be damaging to the Board - not so much so, perhaps as that of some others - yet more or less so. What if Bro. Warren should lay out some work for him in a region where he could do little if any harm - and train him? You know that under him Knapp developed unexpectedly well. He might not come out so well as K. did - perhaps he would – what harm in trying?

As to his return to Turkey that question would come up for decision afterwards. If the third place at Erzroom had remained open, and no better man ~~had~~ could be found, I thought, perhaps, he would find his way back there. For his sake partly I was willing the place shd. remain open. He would work better in a station of three, than of two or one. It is when he is left alone, that things are apt to go wrong.

My impression of Miss Van Duzee was much improved by my visit with her. I anticipate much good following her labors in Erzroom. I only regret she is not to have a lady associate. All the other stations in our mission will have at least two lady teachers (Harpoot three) Erzroom alone has but one. It is too late to remedy it before we go now

but we shall expect another
before long.

We shall hope to see you in
New York. We go down on the
10th. Mrs. P. is pretty well
considering the hot weather

Yours &c

M. P. Parmele

Oswego, N.Y. July 27. '78
Recd. Aug 3d.

56

of your estimate is the greatest expense of going via London over the Gibraltar route. I could easily reduce it largely. But I will not trouble you.

Recd. [illegible] 13

Oswego, July 28, 1868.

Dear Dr. Clark:—

Your letter written at Montpelier is just rec'd. I am glad you have cleared up some points respecting the ules and usage of the Board in the enses of missionaries in going to their d. They are doubtless good—and am willing—glad—to observe them.

You defend the generosity of the Board in dealing with us, as if it had een attacked. In this thought you labor under a misapprehension—I ever have attacked or even questioned the generosity of the Board in dealing ith me—much less your own, for I know you are disposed to put the most liberal construction possible on all the ules of the Board. What I did write was in defense of myself against hat seemed a suspicion of my prudence.

I am exceedingly surprised at the extraordinary positions of your letter. You know I made it a distinct lit condition of passage being engaged on the the 12th that the fare be reduced at least 20 per cent. — otherwise that passage th be engaged the 15th in the National steamer. On this condition, I am informed, our passage has been secured — so our fa is ^not^ 80. gold it is only 64. With these fa before you — or at least with the means of knowing them — I would respectfully th ask whether you deal quite fairly by me to make your calculations as if we paid full fare? The 64. at 1.43 is 91.52 in currency, or 11.52 or for the party 116.40 additional expense over the national line. & The 258. which you array against me dwindles down to less than half. This is a definite calcu-lation — the exact additional expense which is incurred in securing us a week's time earlier passage across the seas.

Between Liverpool & Marseilles the

problem cannot be so definitely solved.
But observe I also made it a con=
dition of securing passage on the 12th that
the trip to Liverpool be made in 12 or at
almost 13 days in which case I calculated
there would be no difficulty of connection
at Marseilles. If there is any serious
doubt of such connection there is of
course no use in going the 12th — we
gain nothing by it. If you felt such
doubt — or if after careful inquiry at N.Y.
there seemed good ground for it, — pas=
sage ought by no means to have been
engaged on the 12th. You know I asked
passage on the 12th distinctly on condi=
tion that we could thereby connect
them closely with the Mar. steamer —
reaching Constple as if sailing the 8th.
Now in fairness you ought to make
estimates of expense on this supposi=
tion. Let us see how such an es=
timate would affect your figures. Cross=
ing in a National Steamer, a 13 days passage
brings us to Liverpool on Friday, obliging us

to be 8 days on expense. Sailing the 12
making the passage in 12 days we wou
be only five days on expense – Thre
days expense in favor of sailing t
12th. The expense of our party for th
three days according to your own e
timate would be 80.44 currency
deducting this from the 116.40 and
we have 36.96 currency as the actu
probable excess of cost in going by
the 12th over the 15th. It may be m
and it may be less – in any case
it is insignificant compared with
the $258.00 you figure out against
me.

I regret exceedingly to feel obli
to trouble you with so much of th
kind of matter – but justice to m
self & the facts in the case, demand
it. I trust you will not feel calle
upon to ask the Com. to justify m
in expenditures which I may mak
– never asked the Board to make f
me – and which, viewing the matte
in a proper light, are not likely to be
incurred for me. With kind regards
for your family – & hoping soon to see you

Yours &c M. P. Pas

Oswego, Aug. 8, 1868.

Dear Dr. Clark:-

Yours of the 1st inst. is recd. You speak of waiting a reply to your Bangor letter. I had not sent you a direct reply because it did not seem to be called for. Immediately on receiving that letter last Friday morning I telegraphed Dr. Wood to change our passage to the 15th if possible. In the afternoon I recd. a dispatch from him saying, "We have made the change." I immediately sent letters to Cole, Pierce & others announcing the change, and mentioned the fact in a letter I was just mailing to Mr. Ward. I believe it is therefore well understood on all hands that we sail the 15th. I understood very well all the time that Cole must have a very hard time - that was one reason why I felt disinclined to have him attempt to join our party - I feared we should be hindered by him. And still Cole

has said much less about delay to me Tha
Pierce - has even talked of being ready th
But we shall be glad to find that
our sailing day is fixed beyond the poss
bility of change - even though so late. S
will be very likely to overtake us delaying o
ocean passage and so pushing our int. jo
ney into the last of Oct. The experience
our journey two years ago at that season
is too vivid to allow us to forget the hard
it will be likely to involve. But we wi
brave the storms as well as we can
happy to be again entering our home
Mrs. Cole had better spend the
that remains in resting - & not in visit
Miss Van Dusen visits none of her fri
Yours &c
M. P. Parmele

Oswego, Aug. 13. 1868.
Recd. Aug. 16.

This should be before page 30

Benton, Me. Aug. 3, 1867.

Dear Dr. Clark:-

Do you know how it came about that Dr. Miller's brother-in-law accompanies him to Kharpoot? Is it at the Board's expense?

Do you entertain for a moment the idea of Mr. Williams and his Theol. School remaining permanently at Kharpoot?

Do you take any stock in Mr. Wheeler's idea that four missionaries are needed at Kharpoot? I have no objection to your doing so ~~for~~ (just to please Mr. Wheeler) provided the 4th man at Kharpoot is the 15th man in the Mission, i.e. Mardin 3 - Erzroom 3 - Van 3 - Bitlis 2 - Kt 3 - or 4 if the 5th man is forthcoming.

Do you think two men are urgently needed for the Central Mission? With a proper development of the native element cannot the ~~five~~ six men now in that field do all the needful missionary work? Are you aware that the territory assigned to the Erzroom Station alone is a good deal more than the whole of the Central Mission? If six are not enough for that territory they are ~~it is~~ not enough for Erzroom - & if you would supply our whole Mission in the same ratio we ought to have at least 30. - Ought you not to carefully review & reconsider this matter before you send more men to ~~that~~ field? I hope I am not prejudiced or narrow-minded in looking at this subject. If I know my own heart I desire to see all matters impartially - and it was not until a little examination elicited the above facts that I was struck with the (at least apparent) mistake of sending more men to the Central Mission while Missionary ours, (and other Missions too) are suffering as they are. -

My wife is getting somewhat better but slowly no good deal yet.

Yours &c M. P. Parmelee

P.S. Without officiously interfering in what does not concern me, may I not suggest ~~that~~ two strong stations - Aintab & Adana are all that are necessary there? Is there any more necessity for the permanent residence of missionaries in Oorfa or Marash than in Arabkir, Malatia or Diarbekir? You will perhaps reply the brethren there think there is and they ought to know. But is it not possible that they rely too little on native agency? Don't you think three missionaries at Aintab & three at Adana with an efficient corps of Pastors & Helpers could look after the whole work?? M. P. P.

Benton Aug. 5. 1867.
Rec'd Aug. 7.
Ans'd Aug. 8

Oswego, Aug. 6, 1868.

Dear Chapin:-

Enclosed find addresses which you will use in forwarding the letters which you will, according to Mr. Treats' direction, lithograph for me. You see the list ~~it~~ falls within a hundred, and we can easily keep it there unless it should seem desirable to enlarge it. I have endeavored to shape the addresses so that the letters would reach the schools even if the persons named were dead ~~and~~ & or moved away. Since making up this list one Supt. who greeted my suggestion to write letters with great pleasure & gave me his address, for that purpose, has already gone to his rest. Another, a minister, has changed his residence. It will not be possible to keep up with these changes and so we must aim at the S.S. which we trust will not "die" or "move away."

Please order my Congregationalist (now sent here) sent to Constantinople beginning with the next number.

Done

The enclosed picture please substitute for the one in the "show-case" up in the curiosity room. Destroy the old one.

Yours &c

M. P. Parmelee

List of schools &c in U.S. who sustain &c

Rec'd 1868.

w. P. Pb. of Oct. 29.'68 recd; & sent dec. 15. '68

Addresses.

ml. J. Wells, Esq.
Supt. Presb. S. S.
✓ Fayetteville, N. Y.

. B. Carman, Esq.
Supt. Cong. S. S.
✓ Camden, N. Y.

ev. W. E. Knox, D.D.
Or Supt. Presb. S. S.
✓✓ Rome, N. Y.

Rev. A. Erdman
Or Supt. Presb. S. S.
✓✓ Clinton, N. Y.

Rev. T. A. Weed
Or Supt. Presb. S. S.
Mexico, N. Y.
✓✓

Pastor ~~Cong.~~ Presb. Church
Or Supt S. School
✓✓ Hannibal, N. Y.

J. Robinson, Esq.
For Cong. S. S.
✓✓ New Haven, N. Y.

Dr. S. L. Parmelee
For Presb. S. S.
Gouverneur N. Y.
✓✓

Pastor Presb. Church
Or Supt. S. S.
✓✓ Springfield N. Y.

Rev. W. B. Parmelee
For Presb. S. S.
Westernville, N. Y.
✓✓

Prof. E. J. Hamilton
✓✓ Supt. Cong. S. S.
Oswego, N. Y.

Rev. Wm Addy
Or Supt. Presb. S. S.
✓✓ Franklin N. Y.

Rev. A. De Witt
✓✓ For Park Presb. S. S.
Troy, N. Y.

Rev. Phineas Calkins
For North Presb. S. S.
✓✓ Buffalo, N. Y.

Rev. F. B. Wheeler D.D.
For Presb. S. S.
✓✓ Poughkeepsie,
N. Y.

Horace Pond Esq
For Presb. S. S.
✓✓ Fulton, N. Y.

Rev. Horace Eaton
For Presb. S. S.
Palmyra N. Y.
✓✓

Miss E. S. Shumway
For Presb. S. S.
✓✓ W. Granville N

Pastor Presb. Church
Or Supt. S. S.
Baldwinsville
✓✓ N. Y.

Abram Lewis, Esq
For Presb. S. S.
✓✓ Malone, N. Y.

Rev. L. W. Chaney
For Cong. S. S.
✓✓ Rutland N.

Pastor Presb. Church
Or Supt. S. S.
Unadilla, N. Y.
✓✓

M. W. Skinner, Esq.
For Cong. S. S.
✓✓ Northfield, Minn.

J. W. Strong
For Cong. S. S.
✓✓ Faribault, Minn.

Albert Partridge, Esq
For Cong. S. S.
✓✓ Westford, Vt.

Simeon Bliss, Esq
For Cong. S. S.
✓✓ Essex, Vt.

M. H. Chapin, Esq
✓ For Cong. S. S.
✓ Jericho Center
Vt.

Rev. S. L. Bates
✓ For Cong. S. S.
✓ Underhill, Vt.

J. R. Hill Esq
For Cong. S. S.
✓✓ Johnson, Vt.

Pastor Cong. Church
Or Supt. S. S.
✓ Cambridge, Vt.

Mrs. G. W. Ranslow
~~Pastor Cong. Church~~
✓ Or Supt. S. S.
✓ Milton, Vt.

Mrs. G. Merrill
✓ For Cong. S. S.
✓ St. Albans, Vt.

Rev. B. F. Ray
✓ For Cong. S. S.
✓ White River Village
Vt.

Rev. E. H. Byington
✓ For Cong. S. S.
✓ Windsor, Vt.

Rev. L. H. Cobb
For Cong. S.S.
✓ ✓ Springfield, Vt.

Pastor Cong. Church
Or Supt. S.S.
✓ ✓ Tinmouth, Vt.

Mrs. Corrie Cutts
✓ For Cong. S.S.
✓ Orwell, Vt.

G. F. Chapin, Esq.
✓ For Cong. S. School
✓ Stockbridge, Vt.

Rev. E. P. Wild
✓ For Cong. S.S.
✓ North Craftsbury
Vt.

Rev. G. B. Tolman
For Cong. S.S.
✓ ✓ Sheldon, Vt.

Pastor Cong. Church
Or Supt. S.S.
✓ ✓ Williston, Vt.

Rev. C. E. Ferrin
For Cong. S.S.
✓ ✓ Hinesburg, V

Rev. Mr. Mighill
For Cong. S.S.
✓ ✓ Brattleboro, V

Rev. J. Chandler
For Cong. S.S.
✓ ✓ W. Brattleboro, V

Rev. C. C. Torrey
~~Pastor Cong. Church~~
~~Or Supt.~~ S.S.
✓ ✓ Georgia, Vt.

Rev. C. W. Clark
✓ For Cong. S.S.
✓ Hartland Vt.

Dea. Benj. Frost
For Cong. S.S.
✓ ✓ Thetford Vt.

Rev. O. G. Wheeler
For Cong. S.S.
✓ ✓ South Hero,

Mrs. David Perl
✓ For Cong. S.S.
✓ East Berkshi
Vt.

Rev. H. M. Stone
✓ For Cong. S.S.
✓ Laconia N.H.

Rev. M. T. Runnells
✓ For Cong. S.S.
✓ Sanbornton N.H.

Rev. J. B. Cook
✓ For Cong. S.S.
✓ Salisbury N.H.

w. W. T. Savage, D.D.
✓ For Cong. S.S.
✓ Franklin N.H.

ev. S. Ketchum
✓ For Cong. S.S.
✓ Bristol, N.H.

o. E. Buxton
For Cong. S.S.
✓ Webster N.H.

Rev. H. S. Huntington
For Cong. S.S.
✓ ✓ Warner N.H.

Otis Jones Esq
✓ For Cong. S.S.
✓ Wilmot Flat N.H.

Rev. John Le Bosquet
✓ For Cong. S.S.
✓ Danbury N.H.

Rev. V. J. Hartshorn
For Cong. S.S.
✓ Enfield N.H.

Rev. C. A. Downs
✓ For Cong. S.S.
✓ Lebanon, N.H.

Rev. J. H. Edwards
✓ ✓ For Cong. S.S.
✓ W. Lebanon, N.H.

C. S. Richards, LL.D.
For Cong. S.S.
✓✓ Meriden, N.H.

Rev. P. Bates
✓ For Cong. S.S.
✓ Cornish Flat, N.H.

Rev. E. W. Clark
✓ For Cong. S.S.
✓ Claremont N.H.

Rev. J. L. Merrill
✓ For Cong. S.S.
✓ Acworth, N.H.

Rev. Benj. Merrill
✓ For Cong. S.S.
✓ Pembroke, N.H.

Rev. S. H. Amsden
✓ For Cong. S.S.
New Alstead
✓ N.H.

Rev. Horace Wood
For Cong. S.S.
✓✓ Gilsum, N.H

Rev. J. M. Stowe
For Cong. S.S.
✓✓ Sullivan N.H

Rev. A. Bigelow
For Cong. S.S.
✓✓ Hancock, N.

Rev. Geo. Dustan
For Cong. S.S.
✓✓ Peterboro, N.H

Rev. I. P. Smith
✓ For Cong. S.S.
✓ Temple N.H.

Rev. A. Richards
✓ For Cong. S.S.
✓ Francestown
N.H.

Rev. D. C. Frink
✓ For Presb. S. S.
✓ New Boston, N. H.

Rev. E. B. Claggett
For Cong. S. S.
✓✓ Lyndeboro N. H.

Rev. J. G. Davis, D.D.
For Cong. S. S.
✓ Amherst, N. H.

Pastor Cong. Church
✓ Or Supt. S. S.
✓ Milford, N. H.

Pastor Cong. Ch.
✓ Or Supt. S. S.
✓ Brookline, N. H.

Rev. P. B. Day, D.D.
For Cong. S. S.
✓ Hollis, N. H.

~~Hon. M. S. Cor~~
Pastor Cong. Church
✓ Or Supt. S. S.
✓ Goffstown N. H.

Rev. G. I. Bard
✓ For Cong. S. S.
✓ Dunbarton N. H.

Rev. C. W. Wallace, D.D.
✓ For Cong. S. S.
✓ Manchester N. H.

Rev. Arthur Little
For Presb. S. S.
✓ Bedford, N. H.

C. C. Parker, Esq.
✓ Supt. Presb. S. S.
✓ Derry, N. H.

Rev. T. C. Pratt
✓ For Cong. S. S.
✓ Hampstead
N. H.

Mrs. M. P. Case
For Cong. S. S.
✓✓ Pepperell, Mass.

Rev. J. P. Bixby
✓ For Cong. S. S.
✓ South Dedham, Mass.

Rev. E. G. Thurber
✓ For Cong. S. S.
✓ Walpole Mass.

Hon. C. T. Russell
For Sab. School
✓ Cambridge, Mass.

Rev. J. E. Rankin
✓ For Sab. School
Charlestown, Mass.

Geo. F. Mills Esq.
✓✓ For Cong. S. S.
South Williamstown
Mass.

N. C. Goddard Esq.
✓ For Cong. S. S.
✓ Malden, Mass.

P. W. Frost, Esq.
✓ For Cong. S. S.
Benton, Mai

Rev. John Dinsmore
✓ For Cong. S. S.
✓ Winslow, Mai

Rev. J. W. Robie
For Cong. S. S.
✓ Waterville, Mai

Keep one copy on file for
M. P. Parmelee

Dr. Clark:-

Yours of the 8th is rec'd. I am glad you say so ~~posed~~ positively that Mrs. P. must have every comfort possible. I shall feel justified in some expenses which I might otherwise avoid - especially since Mr. Ward has written me that Mrs. P. must "go in the most comfortable manner regardless of expense."

I am not expecting to make the journey across the mts. the last of Oct. - I only fear it. Reaching Constple in four weeks is contingent on making the Med. passage in six or seven days - Mr. Pollard was ten days on the same passage. From Con. to Treb. is ordinarily only 3 or 4 days - but in bad weather vessels are often nine or ten days on the passage. Now if all our passages are prosperous we will be in Const'ple Sept. 11 - shall be able to reach Treb. Sept. 19 - and Erzroom the 5th or 10th of Oct. - a very quick passage as any one who has passed over it will tell you. I aim to be in Erz. on the 10th of Oct. at the latest - but as I said before

[illegible] position- ing the di[illegible] [illegible], the [illegible] and wisdom. No one knows of the difficulties of that field better than I - but in X's name will triumph.

We go to Po'keepsie Wed. to spend the night with Rev. F. B. Wheeler - reaching N. Y. Thursday. Love to your family. I will not say good-bye for by letter we shall hope often to hear from you.

Yours &c

M. P. Parsons

bad weather – sickness in our party – or
other unforeseen delay could easily prol
our Mt. journey into the last of Oc

I agree with you that we ought n
to live altogether in one house – but in
order to occupy both houses – that is, upper
rooms, as you advise, & it is good advice,
considerable expense must be incurred at
once. You are aware, that after we left Eng.
Mr. Pollard knocked out the partitions betw
the upper rooms of my house making a
chapel of them. We cannot again occ
the house – unless we confine ourselves
to the lower rooms, which of course we
could not think of doing – without either
restoring the rooms as they were, or build
new upper rooms – either of which plans
would involve considerable expense. If
I hear nothing from you to the contrary I sh
understand you as approving the necessary
expenditure to make this house again
habitable, and with Mr. Wheeler's approv
and views as to the best way of making
necessary changes, I will go on with repai
immediately in the expectation that the Mi
sion & Com. will afterwards approve.

Aug. [illegible]

We sh'd be happy to be at the farewell
meeting Wednesday – but cannot. Sorry we
shall not see you in N.Y. We anticipate m
pleasure in the large company across the Atlant
& in our pleasant Eng. circle. Feeling the great res
possibility that would come on [illegible] me with
men I shrank from taking two men as you kn

Rev. Moses P. Parmelee

S. S. Erin, Off the English
Coast, Aug. 28 1868.

Rec'd Sept. 10.
a Sept. 17.

ear Dr. Clark:– We have had a
y pleasant and prosperous passage
d hope to get into Liverpool to-mor-
w about noon. The sea has for the
ost part been very quiet and
y wife has endured the passage
uite well. Indeed, ~~tho~~ she has got
so well that sh^d^ we find a steam-
ready to sail immediately from
Liverpool for Constple we might
go round. But it would be no object
wait. If we had gone in the Ne-
aska on the 12th we should have
ached Liverpool amply in season
r the Marseilles steamer of to-
morrow. The Nebraska was at Queens-
wn last Sunday & of course at Liver-
pool Monday which was one day
sooner than I calculated so the
connection would have been made
t considerably less expense of delay
than we shall now suffer. Mr.
Wheeler expects to go round I believe
unless it will involve too much
delay – & it would save much more
in his case than in mine as his
party is encumbered with much more

baggage [illegible] &c. have been w well accommodated in this steame with the exception of those of our party who occupied rooms next to of the water-closets. The assigning the rooms to any of our party was quite needless – when our rooms were selected not a room had been engag on the steamer – but it did not seem to occur to the one, in N.Y. selecting our roo that those rooms were always infer and sometimes decidedly offensive. I endeavored to get these rooms chang after reaching N.Y. but it was then too late. I hope you will see tha this mistake is not again made so far as lies in your power.

With kind regards for Mrs. Clar and all in the Missionary House

Yours &c

M. P. Parmelee

I assume no responsibility whatever for Miss Powers change from [illegible] part to Armenia.

Steam Ship Nil Off The
Coast of Greece
Sept. 10 1868

Dear Dr. Clark:

We have come thus far safely and prosperously on our way. We have as yet been able to fill our programme exactly and we hope, if the wind which has come up this morning is not too strong in our teeth, to land in Constantinople to-morrow. If so, we shall try to get off on the Russian steamer of Saturday reaching Trebizond next Tuesday.

I dare say Mr. Wheeler will say to you that our party or some part of it might have gone round in the same steamer with them, and blame us for not doing so. We found a steamer just ready to sail and if our whole party could have been accommodated we might have gone that way. But they said they could not take our sixteen and we concluded that for the sake of one or two of ~~our~~ my Erzroom party who might be accommodated in that steamer it was hardly worth while to delay the whole party 5 or 6 days or a week. And really nothing would be saved by it, as the expenses of the board of those who went forward, while waiting at Constple would balance all that would be saved. We have only to say ~~#~~ against anything that Mr. Wheeler may say about it, that we have only carried out the original plan formed for reasons which to you & to Mr. Ward seemed good & substantial.

By the inclosed paper you see what a passage costs from Liverpool to

	£	s	d
Constple via Paris i.e.	16	1	6
Incidental expenses	3	4	6
Whole expense	19	6	0

This is actually less than the regular fare via Gibraltar which is £20. But usually in parties a reduction of 2 to 5 £ can be arranged — say 3½ brings the ticket 16£ 10s — to which add ex-

finds of delay and transfer at Liver=
pool - more or less according to time
- and you would find that on the
average little or nothing is saved.

The £3. 4. 6. is what we actually
spent - but we could have saved
a good deal of it if we had not fallen
into Jones' & Burr's hands at London.
I supposed, as Jones had rooms pre=
pared expressly for missionaries, we
must be able to make our stay eco=
nomical. But we found Pastor Thomas
in quiet possession of the rooms and
perhaps it would have been of no
advantage to us if we had occupied them
as I am told the woman who serves
you there has the privilege of charging
3 a day for each one for her services.
Mr. Jones therefore engaged our board
at Burr's who stuck us badly. Last
year Burr charged me only 5s 6d a day
- but this time he ch. 7s a day and 6d
additional "for service" - though we
arrived late Sat. evening and left after
breakfast Tuesday he charged for three

full days. Besides his table was deci=
dedly inferior – no beefsteak or roast
beef – but veal & mackerel, or perchance
mutton, & if there were fruit, there was
so stingy a lot of it that we were oblig
to go out and buy some, for which only th
sight of his fruit had whetted our ap
petites. And to accommodate our whole
party he split up our families in a de=
cidedly free manner, crowding us into
back rooms. Entertaining Dr. Holland
& similar guests has made him quite
too independent for missionaries and
I strongly recommend their going else=
where. I am sorry I have no other pla
to recommend. Mr. Pollard took room
with Mrs. Shea, 11 Vincent Square
and got along quite cheaply, & the pl
of boarding one's self is vastly cheaper
If you can recommend no better pla
I suggest you give this reference to th
next missionaries that will pass th
way. I should have gone there, an
if I had not thus been led into Burs
hands. In Paris, too one should boar
in the same way. The following pl

are good, Hotel St. Romain 5 & 7 Rue de Dauphine and Grand Hotel du Prince Regent 70 Rue St. Hyacinthe St. Honore. At Marseilles we stopped at Hotel Noailles, which though a large first class hotel, affords accommodations at a moderate rate. English is spoken at all these places.

I did not see P. Thomas, but had a long talk with Mr. Jones about him. Mr. J. is fully in sympathy with him — T. has got his ear perfectly. Because T. vowed he would have a 1000 £ before he returned, and if he could not get it in England would return to America he saw no way but to let him go ahead & get all the money he could. Mr. J. seemed quite surprised to learn from me that it was the intention of the missionaries to elevate the masses of the Armenians. He had the impression evidently gained from Thomas that we wanted always to keep them down. Thomas seems lik to get all the money he wants and if Jones proposes to use his official posi

to help along such things, the question
arises whether he is not harming u
more than he is helping. And if
whether we had not better decline
their aid from him. It is a pity c
tainly that the affairs of the T. M. A
Soc. sh'd not be in the hands of a
person possessing more common
sense than Jones.

Our party are all in comfortable
health. Mrs. P. has suffered some
from the debilitating effects of th
climate of this region. But we
hope in a few days to sniff the
cool breezes of our own Erzroom
mts. Our two missionaries have
made a good start in Armenian.
Mr. Wheeler advised that I should
learn Turkish rather than eith
of the new ones.

With much love for Mrs. C
in which Mrs. P. joins

Yours &c

M. P. Parmelee

at Sea, Sep. 10. 1868.

Rec'd. Oct. 13.

Erzroom, Oct. 8, 1868.

Dear Dr. Clark:-

By the very marked goodness of God we were permitted to complete our journey over sea and land on the 30th ult. having been only 47 days on the way from N. York. I doubt if any missionary party ever ~~passed over~~ made the same journey so quickly before. And yet we did not hasten at the risk of the health of the party. We gained time chiefly by avoiding delays. Crossing the continent we made the earliest connection possible at Marseilles. At Con:st'ple we made no stop at all. Reaching there early Saturday morning, we transferred our ladies and baggage directly to the Russian Steamer which was to leave in the evening of the same day. Two or three of us then went ashore and by careful organization & subsidizing the Const'ple force we succeeded ~~in~~ making all necessary purchases. Reaching Trebizond Tuesday we got our arrangements completed - although a takhtravan was to be built, ~~and~~ all supplies for the road to be purchased & prepared, our

at Sea, Sep. 10, 1868.

trunks to be covered to protect them from the rain, and the fuss and jargon of a bargain with muleteers to be gone through with — so as to get on the road Friday. I resolved to take the next journey quietly, and so instead of 11 days as heretofore we were 13 days on the way. We had some rain and mist on the mountains but it was not as cold as when we crossed before in Aug. Mrs. Parmelee rode most of the time in the takhtravan and got along very comfortably. She suffered less than on any former journey. The rest of the party endured the journey remarkably well. Mrs. Cole seemed the most in danger of giving out. But at Baiburt ~~we~~ I found my wagon in such good condition that we were able to use it much of the way here. Riding in that Mrs. C. became much rested and all reached here in excellent health & spirits — ~~with~~ having enormous appetites with which to pounce upon the abundance of meat, fruit & vegetables with which we find the market filled.

The disease in an especial manner

to acknowledge the favoring hand of Provi-
dence in ~~thus~~ bringing us thus safely and
prosperously to our journey's end - and
we feel that we have in this a pledge of
His continued favor in the prosecution
of the work here.

The two mission families went directly
to the house formerly occupied by Mr. Pol-
lard, and are perfecting arrangements,
which, though involving some expense,
will ~~make~~ adapt the house very well
to two families. I am exceedingly perplexed
to know how to get back the upper rooms of
my house which you know Mr. Pollard
turned into a chapel. The chapel we for-
merly occupied has been turned into a
house, so that it is no longer available
as a chapel. It is almost impossible to
find a suitable room to rent - and we
seem driven to the alternative of buying
ground & building or ~~of~~ a house which
may be fitted up - or of leaving the chapel
where it is, compelling us to live in the
lower rooms of our house, contrary to
your explicit direction and at the risk of
soon again being obliged to give up work in

account of ill-health. The necessities of the case, therefore, seem to justify me, though without any specific appn, in expending a considerable sum of money — perhaps 400$ or 500$ — in securing a suitable and permanent place for a chapel & school room. I hope to be able to do this chiefly through the native brethren — i.e. to induce them to purchase, paying what they can at once, we helping them what we can — the balance, if there be any, to be paid in installments by their & our united efforts — it being carefully arranged beforehand what proportion will be expected of them. It is a good time to carry out this plan now, as many houses are offered for sale on acct. of the new house tax lately levied by the Govt. And I think I discover a better feeling on the part of the native brethren — more of a disposition to help themselves than before — which will make this plan more practicable. Should the Lord favor the execution of this plan, it would, by His blessing, be a long stride in advance in the work here. Do not forget us in your prayers.

Mrs Cole has had a sick time since arriving here but is better now. Mrs. Parmelee is pretty tired with the work of settling down — but [illegible] at home. Yours &c M. P. Parmelee.

Erzroom, Oct. 8. 1868.
Rec'd Nov. 6

[illegible], Oct. 8. 1868.

[illegible] 1878

Erzroom, Turkey, Oct. 29, 1888.

My Dear Young Friends:-

I promised some of you, while in
merica, that after we got back to our Turkey
me, I would occasionally write you a letter. And
w that we are safely here I must fulfill my pro
and tell you first of all of the long journey of
re than seven thousand miles from your homes to
s place.

If you will open your atlas at the map of
world I will show you how you can trace our jo
y. Put your finger on New York, and then run
oss the Atlantic Ocean to Liverpool, then acro
gland in a south-easterly direction to London
en south to the shore of the English Chann
en across that Channel to the French Coas
en on to Paris and still on south to Mar-
eilles on the Mediterranean Sea - then east
and through that Sea touching at Messina
d Athens in Greece, and north-easterly throu
e Sea of Marmora to Constantinople - then
rough the Bosphorus into the Black Sea, and
east along the Turkish Coast Trebizond a
d then over high mountains south-east to Erz
m - and your finger will have passed over in a
nute the distance which it took us, travelling as
idly as we could, to accomplish in forty-seven days

(Now I should be happy to tell you what happened
s while crossing the oceans and the seas - or what
saw in London and Paris and Constantinople
t I cannot, for that would make my story too
g - I will only speak briefly of our journey from
ebizond to this place.

1. 3 Let me first introduce you to our party. There were Mr. and Mrs. Pierce, ~~and~~ & Mr. and Mrs. Cole and Miss Van Dugee, all new missionaries, who had come to work with us here in Erzroom. These, with our two little girls Addie and Jennie, and ourselves, made nine in all a large and a very pleasant company. And as we must cross the mountains on horseback and should find no comfortable hotels ~~houses where we should find food and shelter~~ by the way, we were obliged to provide everything at Trebizond. We bought bread, and rice, and potatoes, and salt and butter and meat - milk and eggs we could find in plenty on the road. We also covered our trunks so as to keep them clean and dry in mud and rain; we prepared our cloaks and coats and rubber blankets to keep ourselves warm and dry and took with us tents and folding bedsteads and bedding so as to be comfortable at night. Then as Mrs. Parmelee was not able to ride on horseback all the time we had made a takhträvän, a kind of litter carried by two horses or mules, one walking before and the other behind. The takhträvän I have described in my little book called "Life Scenes among the mountains of Ararat" which some of you may have read. For the children we fixed baskets to be hung on the sides of a horse - but much of the time the little girls rode with their mother in the takhträvän.

All things being ready we left Trebizond on Friday Sept. 18th. We did not go far that day but Saturday we climbed a long way up the mountain side, camping at night where there was so much grass that it was called the "pasture." In many places the road ran along the edge of fearful precipices - in other places it went zigzag along the face of the mountain

For those who rode horseback it was not very difficult to
t along and the views were delightful beyond ex-
pression. But three men were necessary to walk by
e takhträvän to keep it from rolling down the
recipices and sometimes these men were obliged to
ke the takhträvän on their shoulders and carry it
n places where the horse could not go.

We spent our first Sabbath 10.000 feet up
mong the clouds. We had no church to go to, and ha
preaching, but we could study God's glory and majes
displayed to us in those mighty and wonderful moun
ns, the work of His hands. Although it was so wet we
re obliged to leave our tents and go into a dark
moky Khān, ~~to~~ yet I think I never enjoyed a Sabbath
ter. It seemed as if we had fairly reached the celestial
ountains and were drinking in the breezes of heav

Sometimes robbers waylay and plunder
avellers in these mountains. While on our way
onday we met six men armed with guns, pistol
nd knives. When they saw us they turned to follow
. For a moment we thought they must be robbers
but on enquiry found they were men kept there
y the government to protect travellers from the robbers.
hey walked on with us an hour or two and then
ft us to escort other travellers on their way.

After crossing these highest mountains we
me to Baibourt where we found our "Touring
agon" in which some of you took stock two years
o. Mr. Pollard brought it from this place and
sed it as far as Baibourt while on his way to
merica ~~ago a~~ last year. There it was waiting
ur return. We tried to get our muleteer to hitch
o of his horses on it and ~~to~~ bring it along - but he

was afraid his horses might receive some harm, so w were obliged to hire two yoke of oxen to take the wago Perhaps you ask why one yoke would not answer. Cuz they were so small - little bigger than calv in America - that one pair could not possibly h draw it. The ladies rode in it much of the way an found it very comfortable. But we hope soon to have a pair of horses well trained to this wagon so as to be independent of oxen or muleteer's hor

We reached here on Wednesday Sept. 3 having been thirteen days travelling 150 miles - al in good health, glad that our long journey was don glad that even here we could have a home, a more than all glad that we may here do someth for Christ our blessed Savior. Do not forget u in your prayers.

Very truly your missionary friend
M. P. Parmelee

AMERICAN MISSION
NOV
9
1868
Constantinople, Turkey.

Erzroom, Oct. 29, 1868.

Dear Chapin:—

The enclosed you understand is to be lithographed according to arrangement made before leaving Boston, & to be sent to the addresses I have given you. If there are spare copies, please send one to Rev. G. A. Pollard Salem Mass and one to Mrs. A. Walker Auburndale, Mass.

Yours &c M. P. Parmelee

See over, also.

66

AMERICAN MISSION
NOV
9
1888
Constantinople, Turkey.

Please send me also a copy - if too expensive by mail, by Ex.! N.G.C.

See over, also.

Erzroom, Oct. 29. 1868.
Rec^{d} Dec. 1.
ack^{d} " 2.

Lithographed

Erzroom, Dec. 30, 1868.

Dear Dr. Clark :-

I have the pleasure of acknowledging three letters from you in reply to mine sent from Liverpool, Constple & this place.

The prompt and successful accomplishment of our journey, which you see fit to designate as a "feat of skill and enterprise" was due largely to the hearty and efficient aid rendered me by all the members of the party - who with an unusual disregard of personal pleasure in lingering and sight-seeing on the way, united with me in concentrating every effort on the earliest possible completion of our journey. And I am happy to add that the same energy and promptness which characterized my new associates' movements in their preparations in America, and on the journey, are now displayed in the acquisition of the language. They recite daily to our Preacher, Baron Nicoghos, and once a week we spend an evening together in a familiar discussion of conversational phrases & peculiar idioms of the language. Their progress has been so rapid that the ladies are already beginning, in a small way, to assist Mrs. Parmelee in her meetings with the women. Miss Van Duzee, more free from care than the other ladies, and displaying indomitable courage and energy, is already teaching six women to read, visiting their houses daily, mingling freely with their families, & thus gaining rapidly in the use of the language, while she accomplishes a most valuable form of missionary labor"// Nor are the gentlemen a whit behind the ladies in their progress in the language though they have as yet attempted nothing publicly. So you see the missionary recruits, who were the first to reach the field, are the first also in the harness.

The chapel question which was sorely perplexing me when I last wrote you, has reached a very satisfactory solution. After several weeks of anxious and prayerful study of the question, examining and rejecting plan after plan, some for one reason and some for another, at last the Lord seemed to throw before us exactly the right plan. A house nearly opposite the house in which we live was offered for sale at a very low price - well=located on a great thoroughfare in the midst of the Armenian population, and so arranged that with slight expense it could be adapted to temporary use as a chapel or school-room. The native brethren were unanimous in their desire to secure the building, and had ~~not~~ the necessity of getting the chapel out of my house been less pressing, I should have held back, urging them to go forward and bear the principal part of the burden. But no time was to be lost, and I was therefore compelled to take the lead, inviting & urging them to do what they could at the moment. They responded in a cordial, and (for them) very generous manner. The whole expense of the building was about $500. of which the people paid about $100. This may seem too small a proportion for the people to share — but when you realize that it is more than twice as much as they ever contributed to any one object before — that they gave it spontaneously & promptly and some out of deep poverty, you will see great occasion for rejoicing. When we — or *they* rather, for I mean *they* shall take the lead in building — come to build they will do better, for then we shall have the advantage of them — we can then say, "if you want a better chapel than this, build it and we will help you so much and no more." In this way, they will be obliged to do more.

The room we now occupy is large enough for the present congregation; but it is dark, ill shaped and uninviting and it is very desirable that there should be a more suitable place. The Kharpoot missionaries counsel delay until the congregation increases so as to be able to ~~do~~ bear a greater share of the expense of building. It is my opinion that in the course of the next two years the chapel should be built. The history of the work in the Kharpoot field and in other places shows that the building of a chapel invariably gives a new impulse to the work. Until this is accomplished many are suspicious of the permanency of the Protestant work, and hang off — but the moment they see a rallying point permanently established they cast in their lot with the new movement. In short, it is here precisely as it is in America — a fact which has given rise to church-building funds in connection with all the enterprising aggressive denominations of our land.

And the R.C. missionaries themselves, acting constantly on this principle, are indefatigable in their efforts to secure the building of chapels in all the places where they labor. I am therefore strongly of opinion, that we shd be willing to bear a considerable proportion of ~~the~~ the expense of building – I am not now prepared to say *what* proportion – in order to secure the early accomplishment of this object. It is not probable the congregation will very much increase while we meet in our present place – it will be impossible to establish a pastorate and the zeal of the people now aroused to a gratifying pitch, will be greatly dampened if not entirely quenched by delay – while on the other hand by judicious assistance towards building immediately, we shall induce the people to raise twice or thrice as much money as for any other object, by which they will *learn how to give* – The establishment of the pastorate will immediately follow and by the blessing of God the rapid development of the work.

Do not suppose I am contemplating an elaborate, expensive chapel – by no means. It must be plain, and such parts as are not absolutely necessary to occupation, should be left unfinished until such time as the people may be able to finish them in their own way.

Our prospects here are very encouraging. There seems to be an entire change of sentiment on the part of the people respecting the support of their own institutions. Formerly it was a source of constant sadness that they persisted in calling the work *our* work, thrusting the whole care & expense of it on us. Now they freely acknowledge their old error - regarding what we do for them as a favor for wh. they are to be grateful, and not as a debt which they have a right to demand. The first of this month I translated to them blind Hohannes' sermon on tithes-giving published in the Herald - which seemed to stir them up a good deal. Last Sabbath I preached on the apostolic method of missionary work dwelling specially on the point that "they that preach the gospel should live of the gospel" - urging them to begin to raise money for their preacher with a view of the establishment of a pastorate. After meeting a Treasurer was appointed and in a few days we shall know the result. At the same time our prayer meetings are growing more and more interesting and we are hoping & praying that the week of prayer may be the commencement of a glorious outpouring of God's Spirit upon us. The missionaries have been holding four meetings a week in which we have been besieging ~~[illegible]~~ heaven for such a blessing. Pray for us that our earnest longings may not be in vain.

We are trying to get a foot hold in some of the villages near Erzroom, and we hope in the Spring to organize a class of students by which to increase our working force.

We are now occupying the upper rooms of our house & find them very comfortable & pleasant. Mrs. P. has suffered badly from ague chills - an old complaint of hers - & is not altogether rid of them yet. Were it not for them she would now be feeling quite well. I have bought an old Russian sleigh to which I have trained our horses and we ride out every day - we of our house I mean - These rides are very beneficial - & with the sleigh are as practicable here as in a warmer climate.

With kind regards to Mrs. C. in which Mrs. P. joins, Yours &c M. P. Parmelee.

P.S. In your letter you say, you put our salaries as in former years - but my salary is $50 less than I was receiving when I left for America, and ~~the~~ I have been receiving during the fraction of this year that I have been on the ground - voted by the Mission and approved by Mr. Ward. I presume you had not intention of reducing my salary, & therefore conclude it is a mistake which you will not hesitate to correct. - I am surprised to find no more voted us for "touring". While the item of postage is advanced from $25. to $80. evidently in view of the increased occupation of the field by missionaries, "touring" remains at the same figure as when no missionary was on the ground. I am inclined to think, therefore, that $100. for touring is also erroneous. We shall probably need $300. Can you not make it that figure?

M. P. C.

Rec'd. Feb. 13. 1869.

Rec'd. Feb. 13. 1869.

Erzroom, Turkey, Jan. 22, 1869.

My Dear Young Friends:— Soon after I wrote you las
tober, I made a visit to the plain of Khanoos ab
miles south of this city. In two or three of the
lages of that plain are Protestants, some of whom
members of a church over which a Pastor is
led. I wanted to see these good people and help on
good work there.

So on a bright Oct. morning, taking a companio
me, I mounted my horse and plunged in amon
high mountains that overhang the city to the south. Som
s we passed through deep gorges where many springs
bbled out from under the mountain sides, form
clear cold sparkling ~~brooks~~ brooks—sometimes
passed over the tops of high ridges from whic
king back, we could see the broad & beautiful
in of Erzroom or looking forward & around
could see high & grand mountain peaks and
ges stretching away on and on as far as the eye
ld reach. Just at night we passed some salt-works
s. Foolish and short-sighted government does not
w the people to own and work the salt-springs of
country—but sends officers to get out the salt and
it to the people. ~~And so as to keep the price of salt~~
~~gh as possible~~ Then they stop up most of the salt-springs
at the people will be obliged to pay the government a great
of money for a very little salt. We saw a great well-
p with which they draw the salt water out of the deep
~~&~~ pouring it into basins dug out of the ground whe
~~ater is evaporated by the~~
the weather is warm and dry the salt is very whit
in rainy weather the salt comes out very black and

At night we slept in a stable in a Koordish village and early the next morning hurried forward ~~in~~ on our journey. Towards evening of that day we reached the Pastor's house in the village of Chevermek, receiving a hearty welcome from the Pastor and the native brethren. The next day was the Sabbath and I preached in the morning to a crowded audience of men women and children all seated on the floor. After the sermon the young men held a prayer meeting, which was very interesting. We then mounted our horses and rode about a mile to the village of Hesa where the brethren are just finishing a very neat chapel. There I preached again, ~~though the wind from the open windows blew sharply on my head~~. Returning to the Pastor's house we had another meeting in the evening at which I urged the brethren to greater effort to support their Pastor and to spread the truth in the villages around.

Monday & part of Tuesday we spent visiting the houses of the brethren, where, sitting on mats spread on their mud floors, we feasted on cream, eggs, chicken, butter, milk and roast lamb. And we might have ~~to~~ eaten with our fingers as the natives do, sopping our bread in the cream or honey or eggs had it not been for an old knife and fork that chanced to be in the village which were passed from house to house for our special use.

Tuesday we started for home — but our bright October days had gone by — dark angry clouds hung over the mountains — snow and rain had fallen and were still threatening — and it was plain we could not return across the high mountains as we went, but must take a long road around through the valleys. Sometimes we travelled in deep mud, then rising a little among the mountains the ground was covered with snow. Just at night we forded the river Araxes, supposed to be one of the rivers of Eden,

n the water was so deep that it ran into the top of my
ts – reminding me of the "perils of waters" which Paul
ountered in his missionary journeyings.

The next morning, while crossing a mountain,
saw a great bear bounding across the hills a little
y from us. He did not come very near us – if he had,
think ~~we would~~ with our gun and pistol, we
uld have taken some of his meat for our supper.
little further on we saw several flocks of sheep and
ts guarded by shepherds. Then we thought of the
autiful story of David killing the lion and the
r which attacked him while he was watching his
ther's flocks. So you see that for thousands of years no
ange has taken place in the wild shepherd life of these
untains. About noon we fell in with a caravan.
d while pressing up the side of another mountain
met a great number of foot travellers, who said
snow was so deep it was impossible to pass that
the muleteers in our company would not be
their story, but determined to go on. The foot-
n also turned back and altogether we hurried up the
untain. But the snow grew deeper and deeper and
road dimmer and dimmer until all trace of it dis-
peared and the storm beat so fiercely that about our heads
t we could see only a few feet before us. It would have
madness to go on, so, ~~reluctantly~~, we turned back
own the mountain and (soon found ourselves enjoy-
g the bright sunshine. We) struck across the fields
d found another road by which) crossing another high
ge (through deep snow and in a fierce storm which
us to fear we should a second time be compelled
turn back) we descended into a warm sheltered
ley where the snow quite disappeared, & where in ~~the~~ a stable

of a Koordish village we found shelter for the night (- a
grateful to our kind heavenly father that we were n
sleeping ~~under the~~ our last sleep under the deep m
taine snows)

We ~~were~~ now ten hours from ~~[illegible]~~ Erzroom, - four hou
farther than we had planned to be. In order, therefor
reach home the next day we must start long before li
~~[illegible]~~
in the morning. So at three o'clock, four hours before su
rise, we were picking our way along the black, muddy
road by the dim light of the waning moon. It was
wild, rough region, inhabited by none except Koor
who are notorious robbers. The thought of our expos
condition, and of the possibility of an attack, and th
fore kept a sharp lookout that we ~~should~~ might not be ta
unawares - pushing steadily on our way. At last we saw a light
side of our road a little distance ahead, and could
distinctly the voices of men. Were they robbers? Per
so. Approaching a little nearer my companion calle
to them, "Who are you?" No one replied - all was sil
and as we passed into a gorge where for a mome
their camp fire was ~~hid~~ hidden from our view, ~~[illegible]~~ pass
~~our "shooters" we prepared for the worst that might~~
~~as~~ We rose out of the gorge to discover that these men we
only shepherds "watching their flocks by night" just
those to whom the angels sang "peace on earth, goo
will to men." We half upbraided ourselves for calling them ro
and yet they might have been - indeed, these same s
herds might have attacked and robbed us if they
dared.

We reached home that night, refreshed, a
happy that we ~~were~~ accounted worthy to labor an
suffer in the service of our blessed Master.

Yours very sincerely, M. P. Parmele

Recd. March 12

Recd. Apr. 2

Erzroom, Jan. 28, 1869.

r Chapin:-

I enclose you another S. S. letter whic
n you will be able to read & to get lithographed &c.
n send a copy to Miss. Mary Arbuckle, 260 West
St. N. York City. Also the copy now addressed to
Arthur Little, Bedford N. H. change to "Supt
. S. School, Bedford N. H." Then add a copy
Rev. Arthur Little Fond-du-lac Wisconsin."
you need to reduce the list to get these in, cut
the following Rev. J. P. Smith, Temple N. H. ~~also~~
~~Cong'l Ch. or Supt. S. S. Goffstown N. H.~~

Please send in the first box coming this
the following books:-

3d Volume Lossing's Hist. Civil War
7th & 8th Vols. Hours at home bound in cloth black
6 copies of my "Life Scenes," - perhaps Sargent
give you these.

Yours &c M. P. Parmelee

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~~Capt. Ch., or Supt. S.S. Goffstown N.H.~~

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Yours &c M. P. Parmelee

Erzroom, Jan. 28. 1869.

Rec'd March 12.

Books ✓ ackd. Apr. 2.

S. S. Letters ✓

Erzroom, Feb. 3, 1869.

Dear Dr. Clark:-

I learn from Const'ple that the figures of my salary were forwarded precisely as they came from Boston — so that if there is a mistake it was made there & must be corrected there. If the Com. intended to make it $50. less than I was receiving before — it would not be a mistake — but I cannot believe they intended to reduce a salary which had been fixed by the mission and once accepted by themselves. If my family were no more expensive than formerly I shd. allow the lower figures to remain — but my growing children & feeble wife make constantly increasing demands on my purse — hence the necessity of my calling your attention to this matter.

You will recollect the report I gave you of our stay at Mr. Burr's, 11 Queen Square, Bloomsbury, London, and the advice I offered that our missionaries had better seek lodgings elsewhere. Afterwards an error in Mr. Burr's bill occasioned a correspondence between him & me, in which I told him of the dissatisfaction his charges made & of the advice I had sent you. I have just received a reply from him humbly begging the continuance of missionary patronage and offering to make reduced terms to all missionaries by an arrangement with you direct. I have replied, speaking in high praise of the good points of his house, at the same time calling his attention to what seemed to me defects – and proposing that he entertain missionaries at the uniform rate of 6^s per day with no extra charge for "Service". He charged us 7^s besides 6^d for "Service" making 7^s 6^d in all. I propose a reduction of 1^s 6^d from that charge. If he writes you adopting this proposal I would advise you to send all our company there. It is a home-like place, filled with excellent company – and would make a pleasant rendezvous for us in London.

//"Our enemies are waking up. Two helpers, ~~we~~ sent to Kars a short time ago, were forcibly driven out & returned here. They are preparing to return under special orders of protection from the Pasha of ~~this place~~ Erzroom. In this place, the acting Armenian Bishop has honored us by petitioning the Pasha to prevent our visiting villages. These & other signs, which I have not time now to mention, encourage us much. The Lord protects us and carries forward His work. I will write you more fully of these things as events develop."

Mrs. P. still continues poorly – her chills still proving unmanageable.

Yours &c

M. P. Parmelee

Erzroom, Dec. 3, 1867.
Rec'd March 15.
Ans.

Erzroom, Feb. 10 1869.

Dear Chapin:- I mailed you my second letter to be
tographed a short time ago, and at the same time or=
ed several books to be forwarded by the first oppor=
nity. There will also, I think, be an opportunity of
ding the books in a box or two, that our associates are
ent to order. Please purchase also the first two yearly
lumes of the "Nursery" published by J. L. Shorey & Co
shington St- bound in cloth retail price 1.75 per vol.. Also a set of cubical
lphabetical blocks. Also the most approved kind of
linder churn that will hold about 3 gallons. (If this
belongs to Hutchins dept give the order to him.)

I said if necessary, discontinue the copy of my
ters sent to Goffstown N.H. Please not discontinue
y letters to that place - but direct to "Rev. S. L. Gerould,
Goffstown, N.H. For Cong. S.S.

Yours, &c M. P. Parmelee

Erzroom, Feb. 10. 1869.

Rec'd March 24.

ack^d Apr. 2.

Mr. Hutchins. ✓

Dear Chapin:— Please add to the list of those to whom my lithographed letters are sent, the following address, Miſs Eliza C. Morgan, Ladies' Institute, Trenton N. J. Miſs M. is principal of that school & will make good use of the letters. Please send all from the first if possible.

Yours &c M. P. Parmelee

Erzroom Feb. 18, 1869.

Erzroom, Feb. 18. 1869.

Rec'd. April 6.

ackd " "
on outside envelope by Slip.

Done.

Erzroom, March 10, 1869.

Dear Dr. Clark :–

The past winter has been one of the busiest as well as happiest seasons of my life. You have already been informed of the flood of work and care that pressed upon me on our arrival here – especially in ~~a~~ connection with providing a new place for our chapel and fitting up the two missionary houses for three families. The pressure of these matters somewhat passed I began a system of visitation in the houses of the natives – stirring up the Protestant brethren both by precept and example to go and do likewise. More than half of my winter evenings ~~since I~~ have been spent in native families or in meetings with the natives. This would have been impossible had not Miss Van Duzee's kind sisterly attention relieved me of much of the care of my invalid wife.

Naturally selecting such families as would be likely to receive me in a friendly manner, I have been surprised to find the Bible or Testament in almost every house, and from conversation it is apparent that it has been carefully read, and what is more, large numbers of ~~them~~ the people not only attempt no defence of the errors of the old church but even express themselves as decidedly in sympathy with us. There is reason to believe this class is very large in the city. Not quite strong enough to risk the obloquy and persecution that might come upon them should they openly join the little company of Protestants, they flatter themselves they can maintain a neutral position and yet acceptably worship God. But obviously ill at ease, they watch with interest the progress of our work, in the hope that Protestantism will before long become so popular that they will be able to float in with the tide. Oh, for the powerful operations of the Holy Spirit on the hearts of these men, that they may cast off this delusive conception of the Christian life, and come out boldly for Christ, & putting on the whole armor of God. Do not forget them in the city and similar ones in villages, in your prayers.

"These efforts, together with the increased activity of our Protestant brethren, have naturally aroused opposition. Several weeks ago, the acting Armenian Bishop sent a long paper to the Pasha, calling his attention to the movements of the American missionaries, and notifying him that in case of disturbance they (the Armenians) could not be responsible for the consequences. The Pasha invited us to an interview, which was friendly and entirely satisfactory. In his written reply to the Armenians, he called their attention to the fact of perfect religious freedom, and that it was no part of his duty to interfere in our movements. ~~He told~~ If we may credit reports that reach us, he also told them, verbally, that if our preaching was true they ought to receive it; & if untrue their only remedy was to preach against it, — thus repeating substantially the wholesome advice of Gamaliel in the Council of the Jews. Baffled in this attempt, they were obliged to be content with sending messengers to the villages, ~~and~~ ordering the villagers not to receive us to their houses or to listen to our preaching. This, however, has had no effect whatever in interrupting our village work.

"Again, a few days ago, by heaping false and abusive stories on our colporter, they hoped to break up our selling of books in the market. Calling on the Bishop to ascertain the origin and import of these stories, it was gravely announced to us — what the Bishop ~~must have~~ well knew was false — that preaching ~~and~~ selling books in the streets was forbidden by law.

Failing in once more, their next blow, as formidable as that of a cat, is aimed at us personally. Only yesterday we were called to the room of the ~~chief~~ governor of this city & vicinity, where it came to light that charges of interference and intrigue in the affairs of Turkish subjects had been made against us, in the hope that we might be driven off and our work rooted up. A few words on our part, x so thoroughly convinced the Turkish official of the groundlessness of these charges, and the awkwardness of his own position in having noticed them at all, that the interview closed with a shower of apologies for having & troubled us in the first. Thus the Lord plants uneasiness in the hearts of our enemies and defeats their purposes against us; # let all the glory be to His name.

"Early in the winter ~~in the winter~~ we sent two helpers to Kars, a large city near the Russian border. It was our first attempt to occupy that place and was regarded as an experiment, # to be followed up or not as the experience of the winter should dictate. Our helpers were received gladly by a goodly number, some permanent, some only temporary residents of the place. They rented a house and began to sell books and to converse with those, who, from various motives, were led to call on them; # and on the Sabbath gathering congregations of from 12 to 30 attentive listeners to the preaching of the word. But the enemies of our work could not allow the "siege of Kars" to proceed ~~t~~ so quietly. They stirred up the people against them, so that at one time the mob came upon them, and after treating them roughly carried off a quantity of books and small articles of furniture from their room. Their lives even were in danger, and for several days a police force was necessary to protect them from the mob.

~~But~~ The Bishop & Armenians of the place ~~were determined to drive them away; So they~~ also diligently circulated among the Turks, stories that these men ~~had come to the city under foreign~~ did not believe in the immortality of the soul and that they had come to the city under foreign patronage for the purpose of destroying the Mohammedan religion. At last they ~~so far influenced~~ induced the Judge of the city, temporarily acting as Pasha, to send ~~the~~ helpers, under guard, to this city.

On their arrival here, the Pasha of the Province, whose residence is here, seemed extremely indignant at the outrage, and immediately, at our request, issued an order for their protection on returning them, and also for the collection of damages suffered from the mob.

In a few days they were on their way back, & we have just received letters from them, full of the most gratifying intelligence. On presenting their papers to the Pasha of Kars (not the Judge who drove them off); they were received very kindly and the fullest protection promised. He immediately notified the Armenian and Catholic Bishops that these men were to be protected, and to sustain their people from any outrages. Our brethren were rapidly making friends, both among Armenians and Turks, and there is good hope of a large congregation being gathered there at an early day.

"We are exceedingly gratified at the happy issue of this matter, not only for the sake of Kars and its immediate vicinity, but also because of the salutary influence it will have upon the many thousands of Armenians within the Russian ~~border~~ territory, many of whom are already reaching out their hands after the bread of life.

"Now, sweeping across from Kars on our extreme eastern border, to Ordo, on the Black Sea, which city forms the western boundary of our vast ~~[illegible] the extreme west of our~~ station territory, a distance of 350 miles, let me tell you something of the work there. In the Heralds for May & July 1867, some account is given of a remarkable uprising in that city, ~~there~~.

Since that time the work ~~[illegible]~~ has suffered for lack of regular preaching and careful missionary superintendance, owing to ~~the~~ our temporary abandonment of this station. Left almost entirely to the mercy of their persecutors, the little flock have been like defenceless sheep among ravening wolves. The most striking instance of persecution occurred at the time of the death of the wife of one of the brethren. The Armenians ~~refused~~ would not allow the body to be removed from the house to be buried anywhere until, when decomposition had begun, and something must be done immediately, an extortionate and unrighteous demand for a large sum of money was complied with, when burial was permitted in the Armenian burial-place. . . .

Still, with commendable courage, the brethren have held together. Boghos, the young man who has been the head and soul of the movement from the first, has completed two years of the ~~[illegible]~~ Theological Course at Marsovan, and is spending the winter vacation in his native place. Pastor Hagop has also lately visited the ~~place~~ city, ~~by our direction~~, chiefly for the purpose of perfecting arrangements for a separate burial-place, in which he was entirely successful. He found the brethren earnest and wide-awake. They had purchased a part of a house, the upper portion of which would be suitable for the preacher's family, ~~and~~ while the lower part might be fitted up for a chapel & schoolroom, & asking us to assist them only to the amount of one-half the cost. The chapel they proposed to fit up entirely at their own expense, and besides, they offer to assume a part of the salary of their preacher. A school had been organized, with daily increasing numbers, and the regular Sabbath congregations number from forty to sixty. ~~souls.~~ There is ~~good hope~~ a fair prospect that at an early day a self-supporting church ~~with a self-sup~~ and pastorate will be established there.

"Since commencing this letter, my attention has been called to an article in one of the Armenian papers of Const'ple written by a correspondent from this place, which sounds like a cry of despair. It says the Protestants have purchased several large houses in the city, and are soon to organize a "Seminary," that they are enticing ~~away~~ the children of the Armenians into their schools; & that their preachers are increasing in numbers and are going forth into all the neighboring regions, establishing schools and preaching the gospel; & that they visit the villages on "hunting" expeditions; & and that it is more than probable ~~that~~

in his next letter, the writer will, have to ~~communicate~~ report the entire success of these movements. The fears of our opponents have hurried them on faster than the development of our hopes and plans, & led them to record, as already accomplished, what has only been purposed. We acknowledge the compliment and feel encouraged to go forward, not in our own strength, but in that of our blessed Master, till we see with our eyes what the imaginations of our enemies ~~have~~ now picture to our view.

"Thus it is, that on every hand we have to record the abounding goodness of God toward us; and in the fullness of our joy we feel like [illegible] saying with David, "Bless the Lord O my soul and all that is within me, bless his holy name"."

I am happy to report my wife's health as apparently improving - her chills are thrown off and she is feeling comparatively well.

Yours &c

M. P. Parmelee

Erzroom, March 10. 1869.

Rec'd Apr. 19

Ans^d 19

Erzroom, Turkey, April 22, 1869.

My Dear Young Friends:- Some of you know,
haps, that missionaries are not sent to a city to
each to one congregation like the Pastor of a church
home - but to spread the truth into as many cities
d villages as possible. Now the region which we
trying to enlighten is larger than the three states
ermont, N. Hampshire and Mass. & containing more
an five hundred cities & villages filled with per-
ig souls. What can three missionaries do among
many? It would be quite impossible for us alone
to carry the gospel to all these souls. Our only
e is to train young men as preachers and send them
ll parts of this great field. We have long been praying
e good Lord to send us young men fitted to enter
s work. With gratitude we can now say our prayer
being answered - so that we have just organized
Theological Class of eleven young men, and expect
t others will soon join it. Seven of these are from
village Chevirmeh ermeh which I visited last Fall
out which I wrote you in my last letter. The
mainder are from this city. Seven are married
d their wives will study also in a separate school.

And what do you think these young men are
inning to study? The Bible, Arithmetic, Grammar.

Erzroom, March 10. 1869

and Geography. ~~But you say these are~~ Very curious the Th
ogical studies, you say, "– we study all those in our common sc hic
But you should remember but few of all the people m
can read at all – and if a man can read well an y
has studied grammar a little, he is thought to t
well educated, the common people wondering at h oth
great wisdom. Not one in a thousand knows any one
thing of Arithmetic and Geography. So we must ob
begin at the bottom and carry them up as high a w
we can in four years' time. During the long ob
winter vacations we expect these students will n
scattered in the villages preaching Christ to the
poor ignorant people. a

And even now they ~~have begun~~ go to the foi
near villages every Sunday and read the Testa dl
ment and explain it to the people. But I am sorry
to say they are not always received kindly. There
are a great many wicked men who do not wish in
gospel to be preached in this open manner. These
men stir up the villagers not to receive our young Th
men. Two weeks ago, one party of them were stoned
away from a village one man being hit on the head t
Last Sunday the same young men went to the sam
village again accompanied by Mr. Cole and
police officer. This time they sat in a house l

the village a long time discussing the worshipping
pictures, the intercession of the saints, &c. But
me one took a pair of shoes ~~left~~ of one of
a young men, that were left at the door, and
t them open with a knife. A party visiting
nother village the same day were not only
rried away, but were followed by an excited
t ob all the way to the city. On visiting the Pasha
e next day to ask to have the leaders of this
ob arrested and punished I found he had
en so influenced by our enemies that he
fused to protect us. We shall see whether he
a right to refuse us protection – but meanwhile,
eling as the Lord is on our side we shall go
ldly forward whoever may be against us.

Will you not pray that the Holy Spirit would
ften the hard hearts of this people that they may
ceive the truth and be saved through Jesus Christ.

And would you not like to have some share
this good work? To support an unmarried
ung man costs about $50. a year gold. To sup-
t a girl in the girl's school costs about $30.
to support a man & his wife $80., ~~and~~ or perhaps
mething more if there are children. Now
ld not your school assume the support of a

man and his wife? – or if that is too much perhaps
you could support a single young man or at lea
a girl. Or perhaps there is a class of young ladie
that would be happy to support a girl, or a cl
of young men that would be ~~happy~~ glad to have a rep
resentation ~~in~~ among our Theological ~~Class~~ students. If so, please for
ward your contributions to the Treasurer of the Boa
telling him it is for a student in the Erzroom The
logical Class. At the same time, if your Superin
tendent or Teacher, will write me a letter to acc
pany the money, I will ~~—~~ tell you which shall
your student, giving you his or her name, and
afterwards keep you informed of his or her
tory and progress. Don't think of accepting this
proposal, unless it would be a delight to you
share in so glorious a work – for God love
none but cheerful givers.

Yours very Truly
M. P. Parmelee

[illegible] Dec. 22. 1869.
Rec'd [illegible] No 24
Lithographed

Dear Chapin — Please lithograph the enclosed letter & forward as heretofore. Please change my brother's address from Westernville N.Y. to Little Falls N.Y. still sending a copy of my letters to the "Supt. Presb. S. School, Westernville, N.Y.

Yours &c M. P. Parmelee

Rec'd. May 24. 1869.
ackd. " 28.

Erzroom, June 28, 1869.

Rev. Dr. Clark:-

Dear Bro:- Your letter written in April found me just on the eve of departure for our Annual Meeting at Kharpoot. Mr. & Mrs. Cole had already been several days on the way, but I had delayed in order to be absent from my family and the work the least possible time.

"I started from here on Friday, the 21st ~~ult~~ of May, taking with me only one travelling companion - a somewhat risky experiment in this land of robbery and outrage - but trusting to the Lord and Smith & Brown's seven-thirties, which I carried in my pocket, we ventured the experiment. We took no baggage except what the horses we mounted would readily carry.

"Saturday night found us at the village of Melikan, one of our out-stations, where we were very cordially greeted by our Protestant friends, and entertained in the most hospitable manner. On the Sabbath we held three services with the people, and engaged in much profitable conversation. Monday morning we forded, with great difficulty, the rapid and swollen streams that flowed through the lovely

Melikan valley, - being ~~strikingly~~ forcibly reminded of Paul's "perils of waters," - and struck directly up the face of the opposite mountain, soon finding ourselves floundering in fathomless drifts of snow, though the sun was exceedingly hot and the glare from the snow blinding to the eyes. Fortunately, I had provided myself with colored spectacles, which saved my eyes from what might otherwise have been ~~a~~ serious injury. That night we were again among friends, at Geghi, where persecution has tried the brethren with its fierce fires; but whose zeal and self-denial knows no bounds. The next day we were climbing over mountains where the numerous bypaths of the flocks & herds sorely bewildered ~~us~~ and led us astray. But in the absence of forests, which so generally delight the eye in mountain scenery in America, we were constantly refreshed by the sight of flowers, rich & beautiful, many kinds of which, growing here in the wildest profusion, are cultivated ~~with~~ by you with ~~the~~ utmost care.

Misery and Dirt "But alas what strange and sudden contrasts are often met in this ~~world~~ land. Night found us in the midst of indescribable squalor and filth. Our room was separated from the stable by a thin wicker work, plastered over with mud and cow manure. In one corner was a loom, & next to that was the dairy department, & and next to that the hennery. Fortunately one corner remained in which my camp bedstead could be put up, while the family & my travelling companions arranged themselves for the night on the mud floor as they could find unoccupied niches. My companion had scarcely lain down before he bounded to his feet shouting "They will eat me up!" "What will eat you up?" "Why, fleas, of course." Thankful that "the fleas" could not hop quite so high as my bedstead I dropped to sleep and arose in the morning refreshed more determined than ever to stick to my travelling bedstead whatever some people may say or think about the "extravagance of missionaries." . . . .

"Six travelling days brought me to Harpoot: My return was even more rapid, ~~being~~ occupying less than five ~~travelling~~ days of travel, though I was fifty-six hours in the saddle.)

At a certain place we stopped at noon, under the trees by the village fountain and my companion went into the village to procure some food for ourselves and horses. He soon returned, ~~bringing~~ accompanied by a villager ~~with~~ bringing barley for our horses and bread and buttermilk for ourselves. At the same time a bit of cotton string was thrown on the ground near me, which I was requested to tie on the arm of the villager's son, with my blessing, that he might be relieved of the chills & fever from which he was suffering. I endeavoured to explain to them that the string could do no good, though we should always ask God to heal our souls and bodies from all their diseases. The father & mother seemed to accept my views, but begged that I would pray for their son, who stood by violently shaking with the ague. I complied with their request, and prayed as earnestly as I could for the spiritual healing & enlightenment of the whole village. After prayer inquiry was made for the string which I had inadvertently taken in my hand and twisted around my fingers. They seized it eagerly and tied it around the boy's wrist, and turned away evidently expecting an immediate & perfect cure. I looked after them sadly pitying their superstitions, and realizing more than ever how necessary the operations of the Holy Spirit to bring them to a saving knowledge of Christ.

A night out of doors One night I was unable to find a village which was not deserted, the people having gone to the mountains to pasture their flocks and herds, so I was forced to stay out doors all night. The cold night wind beat so fiercely about my head that sleep was out of the question, and so, piling high the brush on the fire, I sat musing till morning — listening to the clear warbling notes of the nightingale. Another night found me in a stable of the filthiest kind, and filled with every sort of animal, from a buffalo down to a flea. If I had not been exceedingly tired I could not have slept amid the quarrellings of the fowls and the hideous roars of the buffaloes, but as it was they only served to rouse me to an early start in the morning." &c.

Of the action of the Annual Meeting you will have heard before this reaches you. I would like to say a word or two in regard to a discussion which particularly interested Erzroom. We have frequently in writing you expressed our great gratification at being able this year to organize a station class of promising young men most of them from the village of Chevermeh where they had long been under the spiritual and mental training of our good Pastor Harootune a graduate of the Harpoot Seminary. We tried ~~t~~ not to be deceived as to the preparation of heart of these young men for the high and holy work of preaching the gospel - and we hoped there was sufficient evidence of their being actuated by right motives. We praised the Lord that He had so far answered our prayer as to send these young men into his vineyard. We supposed the brethren of the Mission would rejoice with us that new and brighter prospects were opening before us.

We were exceedingly surprized and grieved that while not a word of joy was expressed, these new movements were looked upon with suspicion. Fearing that we were going on too fast a movement was made, led by Mr. Wheeler, to force us to curtail our operations by cutting off nearly one half the appn. for our class. This led to a discussion in which Mr. W. said many things which sorely wounded us, and in which I am conscious of having been provoked to say some things in reply - to some purpose, however, ~~for~~ since we saved our class - for by reducing the pay of the young men which we found was more than was allowed in other places, the reduced

appn. as approved by the meeting will be suf=
ficient, I think, to meet the necessities of the
class. We were also surprised that our breth=
ren should fear we were organizing a "Sem=
inary." If our brethren are sincere in their
protestations of no desire that men should
come from other stations to the Harpoot
Seminary I do not understand why any
seeming jealousy should be shown when
they are honestly striving to raise up helpers to
supply the pressing demand. But what evidence
is there that we are organizing a Seminary?
1st. That our young men are studying the
same studies pursued in the Seminary.
But as the Sem. Course commences with
the elements of Arith. Gram. & Geog., a
training class (it was said gravely) should
teach only reading, writing & spelling. But as
none who were invited to enter a training class
would be ignorant of these branches, this
view would leave no place for a training
class. Observing this difficulty it was proposed to
advance the course of study in the Seminary so
as to leave the 1st. year's studies to the training
classes. This action was very satisfactory to us, as

far as it went — but why not let the training class carry the students over two or three years or for that matter, what harm in their becoming entirely fitted for preachers in the training class. No harm could arise, that I see, except that it would make a "Seminary" of the training-class. On the other hand great good would result in keeping our young men here where they are greatly needed. Every Sunday while studying they go to the villages to preach and during the winter vacation they will be located ~~in villages~~ where there is prospect of their accomplishing most for Christ. To send them to Kharpoot after a year as is now contemplated by the action of the Mission, would be to send away all our working force, and leave us to sail our vessel without pilot or crew. We cannot therefore acquiesce in the action of the Mission as it now stands. We shall insist on holding our students at least another year and unless Mr. Barnum's suggestion of giving us helpers in exchange for our young men is adopted we shall not probably see the way clear to give them up then. This matter can lie until the next An. Meeting but meanwhile I trust you will be able conscientiously to use your influence in favor of Station Classes. I should be glad to have our helpers take one year in the Harpoot Seminary and graduate there — but I do not see any good reason why they might not take the first three years of the course here. So far as instruction is concerned they could take the whole course here — notwithstanding all that was said at the meeting about the immense labor of preparing a course of Theological Lectures. I think a thorough knowledge of the Bible is the best Theology, and to teach that does not require elaborate and studied lectures. My object in sending ~~my~~ our boys to Harpoot would be to have them imbued with the Ht "policy" - filled with the Ht zeal and fire and then come on here prepared to help melt these frozen regions.

Aside from what I have here alluded to our An. Meeting was exceedingly harmonious, and our social intercourse very delightful. The brethren were very considerate and generous in voting money for building additional rooms on our two houses here. For the two families in the other house more rooms were absolutely necessary or one family must leave it. For us there were rooms enough, but we had no sunny chambers – to secure them, which seemed the only hope of our being able to live here, the money was promptly voted.

This small appn. for a chapel here the brethren accept gratefully and have subscribed generously to make up the balance necessary to build the first story ultimately to be the school-rooms of the community, but for the present to be used for a chapel as well as school-rooms. ~~Another~~ next year, another grant-in-aid will probably be asked to assist in building the upper story, the chapel proper, which, it is estimated, will seat an audience of four hundred – which will give room for abundant expansion from our present numbers. But if our audiences continue to increase as they have done the past few months such a chapel would soon be well filled. –

We have just had the unspeakable pleasure of sharing in the entertainment of Dr. Perkins and his very agreeable party. He is indeed a grand old man, genial, social, com-

they are under the superintendence of the
merican Missionaries stationed at Oroomiah,
n Persia. The Patriarch, Mar Shimon, through
e British Vice-Consul at Mosul, Mr. Ras=
m, and some of the Nestorian Bishops, lately
nt a petition to the late Archbishop of Can=
terbury in which they profess to be left in
eat Spiritual destitution, oppression and
norance, despite the efforts of the American
issionaries, and implore the aid of the
igh church party. This movement has
istracted the minds of the people and is
evoid of sincerity, being simply a clap=
ap to secure pecuniary aid or relief,
through foreign interference, from po=
litical oppression. As such I would em=
atically endorse the words of the American
port that "no aid or encouragement be given
a movement thus likely to distract and em=
rass the christian work in progress."

"The most interesting feature connected with the
gress of Protestantism, and a proof of the sincerity of its
llers,
ists in the efforts made by the different communities
become self-supporting, and independent entirely of extra=
ous aid. Such efforts are the more meritorious as the
stants is the poorest community in the country, while
tions—from the sectarian [illegible] of the friends of Amer=

P. S. "You may be interested in the following e
tract from the Report of Mr. J. G. Taylor
Esq. Consul resident in this city, and wh
consular territory is nearly coextensive wi
that of the Eastern Turkey Mission.

After giving a tabular view of the
present state of the work, taken from the An
nual Report of the Am. Board for 1868, h
goes on to say:

"The Community [of Protestants] con
tributed to various objects of Christian bene
lence, including Pastors' salaries, education, an
general charities, six thousand, seven hund
& sixty dollars in gold, an advance of tw
thousand dollars on 1867. The sale of four
thousand four hundred volumes of the Scri
tures, and of more than eight thousand vol
umes of other books, is one of the best evi
dences of the awakened interest of the pro
when one considers that the above sales were
effected in one year, and amongst a class
which has only lately been taught to read.

"Amongst the Nestorians, in additio
there are twelve out-stations, occupied by twent
four native preachers, teachers and catechists.

tious and gentlemanly, bound to make everybody love him. It was very sad to see him turning his back for the last time upon the work which has so long called forth his energies - upon the people that are ready to pluck out their right eyes for him - upon the loved missionary circle with which he has so long and so intimately been associated - upon the graves of those that have there laid down to rest. Melancholy, too, it seemed to me, for one seemingly so vigorous, to ~~lay down~~ put away his weapons of warfare and sit down quietly waiting for the end. Still the path of duty plainly pointed in this direction, and in walking in it, his march seems like that of a victor returning from his last conquest. There is a grandeur about his attitude which we that are young may well covet, but can ~~never~~ scarcely hope to attain.

Mrs. P. suffers less from chills than during the cold weather - but is as yet far from well. We are planning a tour in our "Touring Wagon" which we hope will benefit her. Mr. Cole has been quite ill for a few days but is better today.

Yours with love M. P. Parmelee

Erzroom, June 28. 1869.
Rec'd. Aug. 2.
Ansd Spt. 27 "

Erzroom, July 14, 1869.

Dear Dr. Clark:-

Yours of June 4 arrived by the last Post. You ask about the schools that contribute to our schools here with which I correspond. My writing these schools is not on the express condition that they contribute to our schools, but it is in the hope that they may be induced to do so. ~~The way~~ One reason why it was not made a condition at first is that while in America I was unable to say what scholars we should have for them to support. But in my letter written last April after our training class was fairly organized, I invited the schools with which I was corresponding to contribute to our class. What response that letter may call out remains to be seen. I hope a goodly number of the schools will respond. After we know the result of this appeal, if you think desirable we can reduce the list - cutting off those that make no response. I would suggest, however, that you allow one more appeal for small contributions before dropping indiscriminately those that fail to respond at once.

Since writing you a few days ago I have made a short tour among the villages east of the city. I went in my "Touring Wagon" taking my family and Miss Van Duzer with me – in the hope that Mrs. P's health would be greatly benefited by the trip. In This hope we were unfortunately disappointed, and This fact hastened our return.

This was our first tour in the "Wagon" and as such, had its peculiar misfortunes. Our horses were "but imperfectly trained – we were not acquainted with the best roads and the natives were entirely incompetent to give reliable information. At one time one of our horses became so frightened at a thunder storm that he nearly upset us in the midst of a stream we were at the moment crossing. The screaming of the women & children, the shoutings of myself and my men, mingling with the noise of the pouring rain and the running water, with the crackling thunder and flashing lightening, furnished a scene sufficiently exciting if not altogether pleasant. At last the horses were taken off in the water and the ladies & children removed on the backs of our men, and the wagon taken over by hand. Then another horse, which we fortunately had with us, was substituted for the frightened one and we went on our way. But soon we came to a sharp ascent where the new horse, less tried than the other, refused to draw, more from ignorance than from obstinacy. An hour's hard toil in mud and water, with abundance of shouting and whipping, and some Yankee contrivance, and the kind assistance of travellers, ~~we got~~ at last carried us around the troublesome spot.

These scenes, and the constant fear of their recurrence contributed largely to make the tour unfruitful ~~to~~ in restoring Mrs. P's strength.

But time and experience will soon remove many of these difficulties. We shall soon have thoroughly trained, and reliable horses — we shall soon learn the best roads, and I believe, too, we shall before long, have roads built expressly for wagons. Indeed, we have already driven one wagon on a road, which, when completed, will be a thoroughly graded, macadamized highway. So I do not by any means despair of my wagon. It is even now of great use to us. To-day ~~all~~ nearly all the station have gone ~~in it~~ out of the city — an hour or so in it — to spend the day in driving in the clear sweet mountain air — an arrangement we propose to repeat as often as possible.

This tour gave me a little glimpse of the vastness of our field, of the painful degradation of the people, of their eagerness to buy and read the word of God, and of their readiness to welcome teachers and preachers to labor among them. I was more impressed than ever with the vast importance of our training class and of its re=maining and laboring here. It seems a suicidal policy to send them elsewhere to be educated while they are needed ~~so much~~ and can accomplish so much here.

With kind regards for Mrs. C. & yourself in which Mrs. P. joins

Yours, &c

M. P. Parmelee

Erzroom, July 14. 1869
Rec'd Aug. 17.
a Sept. 27

78

Erzroom, Oct. 5, 1869.

My Dear Dr. Clark:-

I have just returned from a hasty tour to Trebizond and Ordo. You are aware what a long and wearisome way it is across the high, snow-capped mountains between this and the coast, especially when one travels with a family. At this time, however, travelling light and making forced marches, I was able to accomplish a ten days' journey in five. And though we do not see how to spare ~~even so little~~ so much time as this for the road, yet the pure ~~outdoor~~ air is inspiriting and invigorating and the scenery is grand beyond description. It is now seven times that I have crossed these mountains, and may perhaps by this time be supposed to have become indifferent to the glorious views which so impress a stranger. But this was not my experience. These scenes are ever full of fresh delight, and the never ending changes of sunshine and cloud and foliage afford infinite variety.

"It is rare that one enjoys a perfectly cloudless day on the summits of these mountains - rising as they do ten and twelve thousand feet above the level of the sea - but such a day was

Erzroom, July 14, 1869
Rec'd Aug. 17

~~vouchsafed~~ given to me, and it was thrilling indeed. The mountain peaks, rising one behind another, fairly glistened in the bright sunlight, and the sea, at least forty miles distant, reflected back the deep blue of the ~~arched~~ heavens. And as towards evening I stopped for the night in one of the many lovely gorges that sweep back from the sea in the vicinity of Trebizond, I sat for hours gazing with rapture on the Paradise around. The rippling stream at the foot of the gorge, the lovely foliage that environed everything, the peasant cottages that stood or rather hung on the mountain sides, surrounded by fields of corn and ~~the~~ orchards of fruit, and the mountain shadows creeping slowly up the face of the opposite heights combined to form a picture which the most skillful pen or pencil would fail fully to portray. I thought of all the best friends I have on earth and wished they might be by my side to share the glorious scene. I thought of the Alps, and wondered if the pleasure-seekers who frequent those mountains ~~enjoyed~~ found half the joy which then filled my soul. I wondered, too, if the world at large could know what exquisite scenes were wrapt in the depths of those wild Turkish mountains, whether they would be left alone to ignorant peasants and shepherds, and lone missionaries.

And Trebizond itself, with its gardens of orange and lemon and fig trees; its tall, grave cypresses; its neat, white, tile-roofed houses, and its charming blending of mountain and water scenery, I found quite as lovely as ever. But its spiritual condition is deplorable indeed. ~~European influence~~ Four European steamers touching there weekly, a [large European population, and an eagerness on the part of the people to ape European customs, practically throw the city under European influence in its worst phases. ~~The~~ "Cafés"*—which are only drinking holes genteelly named—~~as th~~ abound on every hand, and are thronged by idle loungers who delight to pass their time in drinking, smoking and gambling. And with these things come indifference, scoffing and unbelief on religious subjects, which are more formidable obstacles to ~~relig~~ spiritual progress than ignorance and bigotry." //

And what is there to contend with this tide of opposition? A little church of a dozen or ~~twenty~~ members, feeble in material resources and spiritually little better than dead. Vain this church some years ago a Pastor was ordained with no provision whatever being made for the people to share in his support. As a consequence, we may well believe, murmurings, jealousies, divisions, and spiritual decline have been the history of the pastorate till the present time.

Feeling that some radical step must be taken if ~~things~~ there should ever be any improvement there, the last Anl. Meeting of the Mission voted to discontinue, after the current year, its usual grant-in-aid in support of the present pastorate the result of which would ~~b~~ be inevitably, the breaking up of the ~~present pastoral~~ relation now existing between pastor & people. The object of my visit was to devise the best method of carrying out this action and conferring with the people as to the future - at the same time cherishing a faint hope that they might so rally ~~in support of~~ to save their Pastor that the Mission would cheerfully revise the action of the last meeting. But this hope was not well founded. The people are really *able* to do but very little - They are few and poor, ~~But what is~~ and it would be unreasonable to expect *great* things of them. But the worst feature of the case is that they have never been trained to rely on themselves - they have no christian manliness - they are mere children who cannot bring themselves to realize that they are anything more than recipients of the benefactions which the Lord sends them at our hands. I must, however, say in justice that a slight improvement in this respect is discernable. They seemed pleased with the new order of things which I told them must be introduced - namely, that our direct relations hereafter must be with the people & *not* with the Pastor, that they must engage their own preacher, and fix his salary and come to us for whatever aid they may need, thus recognizing and assuming their own responsibility to provide for their own spiritual sustenance. But it will require a long period of education - and possibly it cannot be accomplished without a missionary residing on the ground - for them to become fully adapted to the new order of things.

And now as the present pastoral relation is soon to be broken up, the question arises, what is to be done for the place? The principal port of entry for all eastern Asia Minor and Persia, a large commercial and political centre, its great importance cannot for a moment be questioned. To find a suitable native preacher to occupy such a place is very difficult, if not quite impossible. He should be a man of sufficient culture and influence to command the respect of a large heterogeneous, and in some respects cultivated population, being able to preach in two or three languages. At the same time, he must be a humble, devoted follower of Christ, a burning and shining light, in the midst of a cold dead Church, and before a worldly, ~~godless~~ proud, and godless generation. But to find these qualities united in ~~one man is no~~ a native of this country is nearly or quite a hopeless undertaking. Hence we are driven to ~~a feeble~~ the alternative of a feeble inadequate occupation of the place, by natives, or to the renewed location of missionaries there, or its total abandonment. The last alternative would be sad indeed.

In favor of the second alternative it may be said that not only the importance of the city itself demands missionary occupation but the large territory, extending from Samsoon to the Russian border ~~on~~ along the coast, and reaching two or three days journey into the interior, having its commercial and political headquarters at Trebizond, call for a degree of missionary superintendence which it is impossible for us, at this distance to afford. The better I become acquainted with that part of our vast field, the more am I inclined to feel that a missionary or two of them, will have to be again located at Trebizond before any great advance will ever be made in the work in that region. Such a man should by all means speak French. By the way let me say that the influence of missionaries in nearly every part of Turkey ~~might~~ would be largely extended if they were familiar with French.

My visit to Ordo was somewhat unpropitious, as the people, driven from their homes ~~by~~ during the summer, by the malaria of the neighboring rice flats, had not yet returned to the city. But what I saw of the people and the work there greatly refreshed ~~my soul~~ me. I could see there had been vast progress since my former visit, three years ago. Their chapel, parsonage, and schoolroom, all under one roof, afford an admirable rallying point for all who love the truth. This school has numbered 60 ~~and~~ scholars who pay tuition, and it is expected the coming year it will reach one hundred. They are anxiously looking for a teacher, as the zealous preacher Boghos finds his double burden altogether too heavy. And they prefer a female teacher, as there is a strong desire among the women to learn to ~~b~~ read and to be led in the way of Christ. This awakening among the women was very marked to my view, and is a remarkable and very hopeful feature of the work in that place. I am confident I shall have more good news to communicate to you concerning the good cause there.

In passing, I made some slight observation of the towns Kerasoon on the coast, and Baiboort between Trebizond and this place. In both places I found a strong desire for helpers - but the great scarcity of suitable men renders it impossible for me to promise anything. ~~By~~ Keeping our young men that are studying here during a large part of their course, will enable us in a short time, to occupy these places at least for the winter vacation, which is oftentimes, in the opening of the work, preferable to a permanent occupation. I trust you will not insist on stripping us of our men, and leaving us empty handed, because there is but "one Seminary" in our Mission.

In your note to Bro. Cole just rec'd. you ask us not to talk against other missionaries. The necessity of doing anything that has that appearance is as painful to me as it can be to you or any one else. While on the way to & from America, & while there, I was thrown much in Mr. Wheeler's society - I thought we understood each other perfectly - I supposed he reposed some confidence in me, as certainly I did in him & still do. When I went to the Anl. Meeting it was with the confident expectation that all would be harmonious. But when Mr. Wheeler made his harsh and uncalled for attacks upon this and the Bitlis stations I saw ~~then~~ how groundless had been my hopes of peace and harmony. I speak of Mr. W. particularly because he alone is the disturber of our peace. Mr. H. N. Barnum feels and expresses himself as strongly as Mr. W., but he is courteous and gentlemanly, which who love the truth. This school has numbered 60 ~~and~~ scholars who pay tuition, and it is expected the coming year it will, reach one hundred. They are anxiously looking for a teacher, as the zealous preacher Boghos finds his double burden altogether to heavy. And they prefer a female teacher, as there is a strong desire among the women to learn to ~~b~~ read and, to be led in the way of Christ. This awakening among the women was very marked to my view, and is a remarkable and very hopeful feature of the work in that place. I am confident I shall have more good news to communicate to you concerning the good cause there.

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but I pray the Lord to give me wisdom to devise the right - courage to fight manfully for it - and meekness to bear in the spirit of my Master the harsh treatment of those from whom I have a right to expect better things.

Mr. Burbank has shown me your note to him and his letter in reply. He may have erred in writing so sharply though there was provocation. But if my testimony is of value to you I may say that our opportunities of knowing about the work in the Bitlis field are better than those of any other missionaries not on the ground, and I can testify most thankfully that in my judgment the work in no other place in Turkey is established on a better foundation, is more interesting, and is going forward more rapidly or with a more healthy growth than in that field. I believe you have only to know it better to understand its real character & importance, and to be perfectly satisfied with the manner in which it is going forward.

We are glad to hear of a physician on his way to this mission - we only regret he is not coming directly to us. We would not be selfish — and if any other station needs him more than this, we will say nothing. But at present, we seem in urgent need of a medical adviser. Mrs. Cole has long been in feeble health and will require a Dr's special attention in a few months — Mrs. Pierce is not at all well and for a day or two is suffering from a violent billious attack — Mrs. Parmelee constantly requires the kind counsel of a physician — so you cannot wonder we sh^d. covet the med Dr. here.

My letter is already so long that I will say nothing of things here which continue in a hopeful state.

We do not forget the meeting of the Board which occurs this week, and we remember you daily in our prayers.

Most affectionately & truly yours
M. P. Parmelee

P.S. Bros. Cole & Pierce unite with me in the view that our best men can profitably take the last two years of the Sem. course at K.T. We are willing to compromise in this way — and we think it is all that should be asked of us. As we feel at present we could not spare our men longer than that. M.P.P.

Erzroom, Oct. 3. 1867.
Rec'd Nov. 4.
Ack'd 16

Erzroom, Oct. 28, 1869.

Dear Dr. Clark :-

Many thanks for the kind words of comfort and sympathy you give us in your letter of Sept. 27. I regret to trouble you with another letter so soon - but I fear you ~~are~~ have been misinformed respecting our plans and intentions and I must, in self-defense, set you right.

We do not pretend to have a Seminary here - we never have pretended to have one - we have never attempted to form one nor are we now attempting any such thing. All we want is to have the use of our men here while they study as it is by them and by them alone that our work is to be opened up.

And this leads me to speak of your remark that our field is not yet "opened up". This idea was abundantly dwelt upon at Anl. M. of which you doubtless have been informed. Now I wish to say that the making the "opening up" of our field antagonistic to the raising up of helpers is entirely wrong - unless you mean simply exploring it. This might be done without helpers - but it has been done sufficiently to show its great destitution and the many openings for helpers. Now while we know of ten openings for helpers where we have but one helper to locate, is it not obvious that we should strive to raise up helpers? I am well aware you are told from Kt that we are inclined to devote too much attention to the raising up of helpers to the neglect of exploration. But I prefer to take our Kt brethren's example rather than their theory in this matter. They began from the first to raise up helpers, and with this branch of their work the field has been opened there more than by any other. We wish to do just as they have done. Touring is by no means to be neglected — I think I may safely appeal to the touring work we have done the past year to show you that we do not underrate that branch of labor — but helpers must be raised up also — the two forms of labor shd. go hand in hand. They do not hinder but rather help each other. Exploring without locating helpers is little better than revealing the great destitution while doing nothing to remedy it. While ~~I~~ on the other hand, if we have a dozen or twenty helpers scattered here & there, a visit from us gives a wonderful impulse to the work which they have in hand. Thus it is, that in Kt. touring is ten times as necessary and effective now as ten years ago, and will become more and more important here, as our work moves forward.

Let me here mention one important fact bearing on the relation of training classes to the Sem=

inary at Kt which you will not be likely to learn from any other quarter. Several years ago the brethren at Bitlis formed a training class of six young men which was carried forward with little or no expense to the Board. Four of those six graduated at Kt a few days ago at the head of their class, while the other two are also in the work. This I regard as a high compliment to the zeal and ~~of~~ usefulness of our brethren at Bitlis and also to the importance of training classes. On the other hand one young man from this place graduated in the same class having gone there without the benefit of a training=class, and he stood no. 18 in a class of 22, and can never be a first class helper. You see, then, the legit=imate effect of training classes will be to raise the stan=dard of scholarship in the Seminary & to detect and throw out of the work unworthy men.

In closing let me ask one favor, viz: that when you desire reliable information of our field you look to us for it and not accept it from those outside of the field, especially if it be those who have not been here for years, if ever. It is true, Mr. Wheeler, at the Anl. M. boasted that he knew this field better than we did, and he is very ready to impart information to others. But is it not fair to suppose that one who has been on the ground for nearly six full years — who has watched it, studied it, travelled over it, all that time, should be better able to speak of its condition and judge of its wants ~~better~~ than one who never spent a month in it in all his life? If, then, you have any con=fidence in us please to form your judgments on information ~~rec'd~~ from us. Yours &c M. P. Parmelee

P.S. On one of the late Herald covers I see the Postage for E. Turkey put down at 100 cts. while to Constple it is only 15 cts the 1/2 ounce making it 85 cts. fr. C. to these parts. So far as we are concerned here this is far too much. I think the old figure 60 cts. is about right – i.e. 60 instead 100 for the whole distance. But it must be constantly kept before the public that a commercial note sheet and envelop of foreign paper does not weight more than about one ~~eighth~~ fourth of a half ounce, costing only from 15 to 20 cts. postage.

Brothers Cole & Pierce have just returned from their first tour to Khanoos where they went to arrange our helpers for the winter. They were abundantly prospered and return full of zeal & enthusiasm. You will soon have a full report from one of them. Bro. Pierce and myself are planning to start next week on an extensive exploring expedition to the eastward. If we are prospered, two of us will be in the saddle the greater part of the time summer & winter. This we can easily do while our training-class, with the help of ~~the~~ our preachers here, is fully cared for. M.P.P.

Postage.

Rec'd Dec. 31.

Training class at [illegible]

Erzroom, Jan. 1, 1870.

Dear Dr. Clark:-

A note from your "Aaron", Chapin, reports you as in Vt. worn down with over-work, trying to rest and recuperate. I am glad if you can run away from work, for if you do not, or do not learn to shirk while in the midst of it, I am sure you will break down and be obliged to give up entirely before long. And wishing you a happy new year - and many of them - allow me to caution you not to shorten your valuable life with over-work - I do not see how we could well spare you from your present position for many years yet.

I believe we have never informed you of the completion of the school-rooms, for which an appn. was asked at the last Anl. Meeting of our Mission. You will see by the enclosed expression of thanks from the native brethren here, ~~they~~ ~~they have~~ prepared at their own instance, that they are disposed to appreciate the favors shown them and to acknowledge their indebtedness. This is very gratifying and encouraging to us, & especially to those of us, who are able to look back to the time when the people seemed almost ~~utterly~~ ~~insensible~~ to regard us as simply discharging our debt to them, while any assistance they might render was a favor shown us, for which we were to be grateful ~~to them.~~ The expressions of this letter, which I have reason to believe are sincere, show a great and happy change. They now fully recognize the work as theirs, and anything we do as assistance rendered them.

"As a result of this change of feeling they are doing for themselves a great deal more than ever before. The cost of these school-rooms was a little more than $700. gold - of which the people contributed $235. or about one-third. This is ~~about~~ $8. each, for every man woman and child of our Sabbath congregations; or, the better to enable you to appreciate this amount, let me say that it represents ~~about~~ fifteen days' labor of a common day laborer, which would be about $20. currency. This, I think, would be called liberal even in New England, that is, for a congregation to give to some one object, - an average of $20. to each individual. But, when you consider the poverty of the people here - that there are thousands in our churches at home, each one of whom could with one week's income buy out this whole Protestant community - houses, lands, shops & tools - and that they are enormously taxed by the government, and oppressed by the strong, you will understand how very liberal are these contributions. I doubt if any other congregation, either in this or any other land, has ever done better. We are now praying and laboring for a blessing, which, we believe, God will delight to send in recognition of such worthy efforts.

From the young men of our Training-Class now scattered in distant villages, teaching and preaching, we receive the most gratifying intelligence. In every place the people listen eagerly to the preaching of the word, purchase the Scriptures, and strive to read [illegible] them. We feel a~~n e~~special interest in the welfare and success of these helpers from the fact that they have been under our care and instruction. We find ourselves agonizing and wrestling for them in prayer as we cannot for others and in them we feel ourselves multiplied in a most efficient manner.

From Kara Kalissi, the village visited by Mr. Pierce and myself, some account of which visit he has given you, the news is especially stirring. The very day we left, an order came from the Vartabed of that region, forbidding any one to approach our helpers, to listen to their preaching, or to purchase books, on ~~penal~~ pain of fine and imprisonment. Such books as had been bought were ordered to be returned, or they would be burned. This edict was followed by a visit of the Vartabed in person, who called on our helpers and endeavored, by persuasion and threats, to induce them to desist from preaching. In reply they opened the Bible, and proposed to discuss its contents. At this, the Vartabed flew into a rage, and left the room without having another word with them; and after doing his utmost to prevent the people from approaching our helpers he left the village.

"But the effect of the Vartabed's visit was to increase the throngs that came to listen to preaching, and to stimulate the demand for books. Within two days after the his visit ~~of the Vartabed~~ two bibles were sold, and at last accounts their entire stock, of some eight or ten bibles, had been exhausted and more ordered.

~~But~~ "Our enemies could not allow the matter to rest thus. They ~~called~~ obliged the village teacher who had been very friendly to our young men, to keep away from their room on pain of expulsion from his office. They called on the house owner from whom our room was rented to eject our helpers. He at first declined to do so but was afterwards persuaded to ~~do so~~ attempt it. But our helpers refused to leave, whereupon complaint was made to the Moodir or local Turkish governor. He referred the case to his council who decided that our men were entitled to remain until the time for which they had paid rent had expired. Finding themselves defeated in ~~their~~ attempts at ejection, ~~they~~ our enemies turned their attention again to preventing the people approaching our helpers, and by actually visiting penalties on some, and by violent threats made against all, they had, according to our latest news, obtained partial success ~~&~~ and our helpers' work seemed to be taken from their hands. But success attained in this way cannot last long. As long as the people have a burning desire to listen, to discuss, ~~and~~ to read, and to learn, they will do so, let the Vartabeds say or do what they ~~will~~ may. So we are confident our next news will be that the tide is again turned, and that they are enjoying greater success than ever.

Of the work in the near villages, I can say little, except that the Lord has so covered the stones with snow that we are not so easily stoned as before, and so shut up the people in their houses with ~~[illegible]~~ the cold that they cannot ~~easily~~ raise a mob to revile and rail at us, as in summer.

Frequent expeditions are made to different villages and occasionally a good degree of acceptance is found.

~~So~~ In the city the work in was never more promising. Since entering our new rooms for worship, our congregations have rapidly increased in size, & our prayer-meetings are growing more and more interesting, and an inquiry-meeting, lately instituted, has brought to light two recent cases of hopeful conversion and others ~~cases~~ of inquiring souls. One of these cases of conversion is a girl of only twelve years of age and the interest among the women is very marked. Six or eight are learning to read, and at each women's meeting cases multiply of those who confess their sins and ask the prayers of others. And the few brethren among us, unable to read are waking up not only to the shame but to the sin of continuing thus, and are beginning to learn to read. We are earnestly hoping & praying the week of prayer now commencing will develop a glorious revival amongst us // the by your most earnest prayers in our behalf.

Mrs. P. still continues poorly. She takes her daily [illegible] when possible, and greatly enjoys the new bright sunny upper room, so kindly voted us by the mission.

Yours &c M. P. Parmelee

Rec'd March 31.

Erzroom, Turkey, Jan. 20, 1870.

My Dear Young Friends:–

I wish to tell you in this letter about
week of prayer. Perhaps some of you do not know
t this week of prayer is and when it comes. It is
first week in January of every year, when it is hoped
t christians in all parts of the world, in a hun=
d different languages, ~~at~~ will pray most earnestly
t God's blessing may rest on families and schools,
churches and missionary societies, that during the
year thousands and millions of souls may be con=
ted to God. For many years we have kept this week
rayer by holding two meetings a day, one at 7½ o'clock
the morning and one at 6 o'clock in the evening – and
have always felt much blest by these meetings.

This year we prayed and hoped that our blessing might
eater than ever. The people had given their money very
rally to build a house of worship and we were sure
Lord would ~~fulfil~~ keep his promise, "give and it shall
given unto you." Besides, we thought the people were grow-
warmer and more earnest in their prayers. And as
days of the week of prayer passed away, our meetings
more and more interesting. On Thursday there
a meeting for women and girls alone which was very
and interesting. Soon after the meeting commenced

a little girl about ten years old began to pray as well as s ~~such~~ could in the midst of her sobs and tears. Then followed in prayer and confession of sin until eig or ten girls and women had for the first time taken part in meeting. In the evening, in the general meeti the boys began to speak and pray as well as many men who had never done so before. Some little boys too small to use words of their own, repeated th sweet words of The Lord's Prayer.

Fearing lest some of these young persons m have wrong ideas about the way of salvation, we app ed inquiry meetings in which each one was questi separately. One little girl when asked if she felt h sins, replied in an earnest childlike way, "Oh yes I have not obeyed my mother or sister, I have trou my brother, I've been naughty in school. I have we a great deal on account of my sins." When aske if she prayed in secret she said, "Yes, but sometim Satan comes and tells me not to, then I tell him, " thee behind me Satan,' and go and pray". One boy when asked, if he could be saved by praying in meeting said "No, I must have a new heart." "And h can you get a new heart?" "By confessing and forsaking my sins, and trusting in Jesus for salvatio

One night I invited the boys alone to an quiry meeting. There were twelve boys present, just

r s nister of Christ's apostles. I asked ~~them~~ those who
hen uld like to be preachers of the gospel to raise their
righ nds. Ten hands came up at once - but one boy
xcl led immediately, "I am so great a sinner, I am
neith t; fit to be a preacher." "We are all sinners," I said,
my only those could be preachers who are without sin,
ittle re would be no preachers, for there is none
th hout sin." One boy said, "A little while ago I was
y wicked. I would not go to meeting - I played in the
s m ts on Sunday - I disobeyed my mother - I ran
app y from home. But now I see my sin and by God's
ust p I mean to live for Christ. I love to sing and pray
h read God's word."

n yes But I cannot tell you all the boys said. After ex=
trow ing each one separately they were all advised not
ne glect prayer and the reading of the Bible daily and also
sk ad other good books. One boy said he would read "Pilgrim's
ntin ress," another, "The Anxious Inquirer," and another, the tract
m, "Self-examination." And they did not forget their pro=
the e, for the next Sabbath several came to me to ask
in e these books could be found.

nd There are so many story books in America that
for afraid the boys and girls do not read such books
ntin these very much. But here there are almost no
an y books, so the bible and religious books are nearly
inst there are to read, and for this we are very glad!

For now our children are not tempted to neglect the
~~and~~ because its stories are not sufficiently exciting.

I have thought since I began this letter so
of you might think it a very dull ~~letter~~ one because
does not say anything about the manners and
customs of the people. But I have written those thin
in other letters, and now that God's Spirit is com
down upon us, and souls are being born anew,
and angels in heaven are rejoicing, shall I not te
you of it that you may rejoice too? I am sure
will say, yes.

There are thirty-two in all who have newly pray
in public or ~~[illegible]~~ asked the prayers of ~~others~~ christians, and
are trying to get them to work in leading others to Ch
Some go to the villages, or from house to house in th
city preaching ~~[illegible]~~ the gospel. One boy of fourteen h
commenced family prayers in the presence of his
father and mother. Another boy of fifteen persua
his father to begin family worship, and his moth
to come to church, though she had never done so
fore. Thus the good work is going forward. Will
you not pray for us, that there may be not only
thirty-two but many hundreds who shall give
their hearts to the Savior.

Affectionately your missionary friend,

M. P. Parmelee

Rec'd March 31.
ack Apr. 6.
S.S.

Erzroom, Jan. 21, 1870.

My Dear Chapin:—

Yours acknowledging mine to Dr. Clark was rec'd some days since. Thank you for your kind attention to my requests. I sent you a S. Sch. letter dated Dec. 4 and now I enclose another. These two are rather close together, I am aware, — but then you will remember that from April to Dec. I did not write any and now that the good Lord is giving us so much tell about we *must* write often. Pray for us.

I think the Malden Pastor got worse blown away than the church. How sad. But God's truth will stand in spite of such apostacies. And when such occur in enlightened America is it strange they sometimes occur on heathen soil?

Mrs. P's health continues very poor. I fear there is no rest for her in this world.

Yours &c

M. P. Parmelee

Erzroom, Jan. 21. 1870.

Rec'd March 31.

ack'd Apr. 6.

Erzroom, Feb. 3 1870.

My Dear Chapin:-

Please secure the publication of the following announcement.

Died

In Erzroom, Turkey, Feb. 2 1870, Jennie Chapin, daughter of Rev. M. P. and Nellie Parmelee aged 4 yrs. 4 mos. and 18 days.

. in the Cong. & Rec., the N. Chronicle, and I suppose it will also appear in the Missionary Herald.

Thus suddenly - as in a flash - we are buried in the deepest sorrow. Our baby left

our sweet and l
is gone no mor
And the blow i
sooner for Mr
health. Pray fo
know God does
willingly nor griev
of men & therf
right – but, oh,
so hard;

Do not for
your prayers

Yours, &
M. C

and loving Jennie
noon to return.
ow is all the
Mrs. C's declining
y from us. Mr
does not afflict
grieve the childr
therefore it is *all*
oh, *so hard*.

t forget us in
yers.
&c
M. C. Pennell

Erzroom, Feb. 3. 1870.

Rec'd March 14

Ac. Ap. 15

Death of child ✓

Erzroom, Feb. 17, 1870.

My dear Chapin:-

Two weeks ago I had the sad duty of announcing to you the death of our dear little baby Jennie. Today I have the still sadder duty of telling you of the departure of my dear companion. Please secure the insertion of the following notice in the Cong. & Rec. ~~Re~~ & the Vt. Chronicle.

Died.

In Erzroom, Turkey, Feb. 17 1870, Nellie A. wife of Rev. M. P. Parmelee aged 30 yrs. 4 mos. & 10 days.

Of course the Herald will also notice this event and I shall write more fully of ~~this~~ it ~~event~~ to Dr. Clark or to Mr. Worcester (as I presume Dr. C. is now away).

So you see my house is a lonely. Only a day ago we were four - now we are only two - the stricken father and the sisterless, motherless little girl.

Pray for us.

Yours &c

M. P. Parmelee

Erzroom, Feb. 17. 1870.

Rec'd March 25.

An. Ap. 15

Erzroom, Feb. 26, 1870.

To Dr. Clark, For. Sec. &c.

Dear Sir:- The last struggle is over and my dear wife is at rest. She breathed her last a little before noon on the 17th inst.

Thus has ended the long battle we have fought - thus are scattered the fond hopes we cherished of a long life ~~and~~ of happiness and usefulness together. And as this event has occurred so soon after our return from America, ~~there~~ where we had ~~we had~~ gone to gain a restoration of Mrs. P's health, it may be well for me to say a word as to the propriety of our returning at the time we did.

It is true, we could not claim that a perfect cure had been effected and on that ground ask to return - we could only say that Mrs. P's health had improved and there was hope the return journey and the clear invigorating atmosphere of this high mountain region would effect a perfect cure. This expectation has not been realized, and now the question arises, was our return a mistake? I think not, and in support of this view I would say, 1st That some of the alarming symptoms of her disease began to make their appearance before we left America, and it is not probable she could have continued long even if we had remained there. Indeed, it may be she has lived longer here than she could have done in America.

2d It is plain, judging from a human stand-point, that her usefulness has been far greater here than it could have been in America — although her health forbade her doing much active missionary work. But aside from her earnest prayers and the powerful example of her devotion and patient suffering, it is to be considered that if she had declined to return, as most of her friends advised her to do, no missionary would have come to this field at that time — the station would have remained vacant at least another year, and all the important movements which have been ~~delayed~~ started during the past year would have been delayed, and the work retarded more than years of labor could again regain. The whole turned on her case, and the history of the past year shows the decision was doubtless a correct one.

For some time after our ~~arrival~~ here we had hopes that her case would turn favorably but for some months past it has been evident that she could not be saved. About two months ago, her sufferings, which from the first, had been very great, became most excruciating. Her disease had developed into a chronic diarrhea of long standing, and the colic spasms attending this diarrhea during these last months were agonizing to the last degree. She also suffered from chills — cold chills creeping ruthlessly up & down the spine — followed by fever in which every muscle and bone of the body was alive with pain. These sufferings were rapidly wearing her out, when an inscrutable Providence brought sickness on her baby girl — ~~the~~ our frank, loving, generous, winning Jennie, and in fifteen days she lay cold in death. Although Mrs. Parmelee had remarked of little Jennie, "Let her go with me," yet when the blow came she was overwhelmed — her nervous system was utterly prostrated — her appetite, which before had been pretty good, left her at once, and her descent to the grave was very rapid. And when she breathed her last and was fairly at rest in Jesus, her own "Precious Jesus," as she earnestly ~~breathed~~ spoke his name during her last moments, we could but rejoice for her:

Thus has ended an unusually eventful life. Left motherless at 12 years of age, as the oldest child, she assumed the care of her father's house. At fifteen, eager for an education by which she might become fitted for usefulness in the world she launched out, and began to "paddle her own canoe". For some five or six years she struggled on, + working for her board while attending school - teaching school - picking hops - ~~working~~ assisting in the construction of musical instruments - doing anything, ~~in short~~, that would help her attain the high aim she had set before herself in life. Her energy ~~[illegible]~~ and her necessities led her so to overtax a naturally delicate constitution, ~~that~~ it is believed at ~~that~~ time were lodged the seeds of disease in her system which terminated in the ending of her life ~~days~~. At last the days of homeless wandering ended when Mr. Hiram Orcutt, then Principal of the North Granville (N.Y.) Ladies Seminary, now Principal of Tilden L. Sem. W. Lebanon, N.H., kindly gave her a home in the bosom of his family. She never could feel grateful enough for this great kindness - indeed, in the loving, gentle and generous care of Mrs. Orcutt, ~~now~~ long gone to her rest, she found, I might almost say, her own mother, lost in childhood, again restored to her.

~~And~~ When her long cherished desire to become a missionary was ~~likely~~ ~~about~~ to be realized, ~~to~~ in the year 1863, her joy and enthusiasm knew no bounds. ~~It is~~ True she shed tears at parting with friends, but the bright prospect of soon engaging in such a glorious work dispelled every shadow; soothed every grief. And though prevented, by weakness and suffering, from the very first, from a thorough acquisition of the language ~~or~~ many active missionary labors, she ~~yet~~ never regretted the path she had chosen. In writing a note to one of her little girls, designed to be read by ~~them~~ her after she was gone, she says, "I hope that both Addie and you will become missionaries. It is a noble work, and when your mamma was ~~a~~ very little girl she wanted to be a missionary. God opened the way and let me into His vineyard; although I am a feeble worker, I love to be here." And if we may attribute any considerable part of the change which has taken place among the women during the past seven years, to her efforts, she might gladly have closed her days with the prayer of Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Those who knew Mrs. Parmelee but slightly can testify to her graceful, winning manners, and to her loving, cheerful temper. She won the hearts of all. In the social circle, + ~~her~~ the clear singing notes of her musical voice, + the lively and intelligent, words in conversation, + ~~her~~ her keen wit and ready appreciation of the ludicrous (for, as she often remarked, "missionaries must laugh") + made her the centre of attraction. ~~And those~~ who enjoyed ~~the~~ privilege of reading her familiar letters, will give her credit for having many times shaken them out of a turn of the blues by the pleasant play of her fancy between the grave & the gay, and ~~by~~ her grotesque (though never irreverent) groupings of the sedate and the comical, of the sublime and the ridiculous. It was a matter of regret to her friends that her bodily weakness and her extreme modesty forbade her using her rare accomplishments with the pen, for the good of the cause at home.

But only those who knew her intimately understood the depth of the love and devotion of her heart, to her family and personal friends, to her Saviour, and to the glorious cause she had espoused // The simplicity and clinging, confiding nature of her love ~~were~~ was very marked. And yet her love was not blind — she saw the faults of her nearest friends, and did not hesitate, in a kind manner, to point them out. And yet with the harmlessness of the dove she seemed also to possess the wisdom of the serpent — for her judgment was always most reliable, and her keen and quick detection of shams, in this land where missionaries are in constant danger of being ~~swallowed~~ ~~stuck~~ deceived by fawning hypocrites, often ~~saved~~ prevented humiliating and costly blunders.

Her energy and industry were very remarkable — she abhorred the shiftlessness and laziness of the people of this country, and fought against them as she did against their fleas and lice. And long after her disease had so weakened her, that almost any one else would have been utterly prostrated, she persistently kept on her feet, took her daily rides and attended to household and missionary ~~other~~ affairs.

"But that which crowned all her other virtues was the heartiness and unreservedness of her consecration to the cause of Christ in the missionary work. In this she was entirely self-forgetful. When in the Spring of 1867 the physicians insisted that she should return to America for the restoration of her health, she said to her husband — "I will stay if *you* will, let the Drs. say what they may." And when in 1868 she started again for the missionary field she bid all her friends a last farewell, in the certain expectation that she was coming here *to die*. And yet, with such a prospect before her, she fairly leaped for joy when she once more entered her Erzroom home. It was her choice, if that were God's will, to die in the harness and in the field — a choice which was kindly granted her.

In using these eulogistic words, it is not pretended that Mrs. Parmelee was faultless. But no one was ~~so~~ more painfully conscious of ~~them~~ faults than she herself, & no one ever felt more deeply the *need* of a Savior, & no one ever trusted the "*dear Jesus*" more than did she. And of no one can we write more truly, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Our little Jennie had, I doubt not, the diptheria - but the Italian physician whom we called, unfamiliar with that disease, called her difficulty Quinsy, and treating for that disease it is not strange she died. I feel quite confident one of our own American physicians would have saved her life. And this leads me to ask why Dr. Raynolds, our new Mission physician was sent to Kharpoot without any consultation with the other stations of the Mission. Dr. R's ultimate destination is said to be Van - Erzroom is on the direct road to Van - naturally he would therefore have come here. Why did he go far out of his way to Kt at an enormous additional expense - where, according to Dr. West, he is far less needed than here? We have, before this, felt grieved that the Kt. station has oftentimes been treated as if it were the whole Eastern Mission - but now, smarting under these bitter afflictions, aggravated as I am confident they have been by our lack of a physician, I am constrained to ask why it is. Mrs. Cole is now quite unwell & greatly needs a physician Mrs. Pierce will soon require a physician's care - and have we not a right as a station to ask an explanation of this matter?

Yours &c M. P. Parmelee

Erzroom, Feb. 26, 1870.

Rec'd Apr. 8.

ans a Apl 14

Erzroom, April 7, 1870.

Dear Dr. Clark:-

We regret to hear that you have been compelled to give up your visit to these parts on account of ill-health. I had fancied such a journey would be the best possible restoration of your wasted strength. But I trust you will at some future time be able to make the proposed visit, and, at such a time as will enable you to visit us here in Erzroom and when we hope ~~to have~~ there will be more work to show you than we can now boast of.

We are glad you are convinced it will not do for you to attempt to answer all the letters you receive - for, as much as we delight to hear from you, we value your life and health too much to ask you to do it.

Mr. Cole and myself have just returned from a tour to Kars. As we had never visited that region before, and were unacquainted with the people and their ways, we concluded to take with us a government police officer as guard and guide. Every foreigner is, by ~~treaty~~ stipulation, entitled to such a guard while travelling on Turkish evil. Our manner of obtaining one is as follows. We apply to the English Consul, who, in the absence of any representative of our own government, by courtesy, acts on our behalf. On his application the Governor-general gives a general order, commanding all government officials and the people on our route, to treat us with courtesy and to afford us every needed assistance. With this order a zabtieh or police officer is sent to accompany us and see ~~if~~ that its provisions are fully carried out. This officer is no expense to us except in the "bakshish" (present) which everybody looks for in this country. The same zabtieh does not accompany us through our whole journey, but as often as we reach the seat of a new local governor the old zabtieh turns back and a new one is furnished thus making each governor responsible for our safe conduct through his own territory. Formerly, persons travelling in this way paid nothing for entertainment, but now the people have learned to expect pay, though not very extravagant pay according to your ideas. At no time did a night's entertainment for four horses and men cost more than a dollar, and the average expense did not exceed fifty-cents.

The working of our zabtieh system was rather amusing. We started from here with a police Sergeant, who, in his neat suit of blue broadcloth, (evidently with an eye to his "bak=shish") made himself _seem_ as necessary as possible to us, in taking us over a road where there was no real danger, and which we had travelled perhaps _twice_ as many times as he. Our second zabtieh belonged to the rank and file and did not aspire to broadcloth, but wore the gray native cloth lined with sheep-skin, his head being bound in a faded cotton turban after the village style. But his horse was better than the sergeant's and he did us real service for the two days he was with us, though he several times took us out of our way to find the local governor, whose headquarters seemed to change as often as that of a military commander in the field. Our third zabtieh was a full blooded mountaineer whose red jacket and dirk sword marked him more a robber than a guard - but the bag of wool he carried behind his saddle assured us that his pursuits were peaceful, at least for this once, and we might safely follow his lead. Our fourth zabtieh was a footman who had no sword or badge of office whatever, and as, after walking with us a half hour, he desired to take us out of our way to deliver us over to his successor, we concluded to dismiss him and pilot ourselves—fearing lest the next ~~man~~ zabtieh might be a dog or some other of the lower animals.

// "You are aware of the historic interest which gathers around the name of "Kars." ~~It contains fifteen or twenty thousand inhabitants, some 2000 of whom are Armenians~~ Its situation is very curious. A river—called the Kars River—winds its sluggish way across the plain in a northerly direction, till, striking ~~the~~ a mountain~~s~~ range, it bends easterly, and ~~follows under the mountains~~ flows at the foot of this range until it comes to a high rocky spur that shoots out a mile or two into the plain. Here, instead of passing around the spur, as one would suppose it must, the river boldly cuts ~~its way~~ a passage through a wild, deep chasm behind the rocky spur, and again resuming its quiet way in the plain beyond, passes on to mingle its waters with the Araxes, and finally to empty into the Caspian Sea. Thus the rocky spur ~~is~~ rears its solitary head in the midst of the plain with all the majesty of Gibraltar. And like Gibraltar it has long been a stronghold in time of war – invulnerable except as famine is invoked to aid the besieging host. On the summit of this ~~[illegible]~~ bluff ~~of spur~~ is an extensive fortress, lately rebuilt according to the most approved methods of modern military science, and the government is now constructing ~~upon it~~ numerous works of defense in the vicinity of the city in the hope of making it quite impregnable ~~in time of war~~ to the attacks of an enemy. The town lies chiefly in the angle of the river and mountain spur, but also crowds itself up the face of the rocky bluff, or, crossing the river ~~clings~~ by massive stone bridges, clings to the ~~face~~ sides of the opposite mountain.

"According to the best data now at hand, the inhabitants of Kars number from fifteen to ~~twenty~~ thousand, about two thousand of whom are Armenians. You ~~are aware~~ have been informed that we sent helpers there for the first time a little more than a year ago, & also what excitement their presence produced - how they were driven out, but again returned. When the Vartabed of the place, and his supporters, saw that they could not prevent our men remaining, they turned their attention to keeping the people away from them. In this they succeeded better, for at the commencement of winter, only one man was left who ventured singularly to visit ~~th~~ our helpers. At last the blow came on this poor fellow's head. He was a native of Alexandropol, and therefore a Russian subject. The intriguers seized upon this fact to interest the Russian Consul on their behalf, and succeeded so well that Medet, the man in question, was flogged and thrust into prison, being released only on promising ~~t~~ no more to visit our helpers.

~~It is well known with what indecent rude~~

"Let me here say a word respecting Russian intolerance. It is well known with what indecent rudeness the Russian Government treated the late Dr. Perkins, nearly forty years ago, while passing through a corner of Russian territory on his way to establish the Nestorian Mission, - how his boxes were sent back to this place, and he and his wife were literally imprisoned in their tent, under very dangerous and trying circumstances. There is no evidence that the Russian Government is a whit more tolerant today than it was forty years ago. + Indeed, it is even less so; For, at that time there were ~~German~~ missionaries laboring within its territory, who were afterwards expelled. And only last September, I met a German missionary at Trebizond, who had just attempted a Mission to the wild Tartars (nominally Mohammedan) living on the borders of the Caspian Sea, + but who, rudely thrust out of the country by Russian Officials, was then on his way back to Europe. A few months ago, a Protestant brother of this city, also a native of Alexandropol and a Russian subject, was required by the Russian Consul of this place, contrary to all law and precedent, to renew his passport. Our utmost efforts, aided by the English Consul, were unavailing to relieve him from imprisonment, and a forced return to his native city. As we have ~~as~~ yet heard nothing from him, he may now be an exile in Siberia.

These incidents do not favor the view, entertained by too many of our countrymen, ~~that~~ the Russian Government is a very liberal one;

but rather confirms the impression that the Czar of Russia shares with the Pope of Rome the doubtful honor of attempting to perpetuate in the nineteenth century the bigotry of the dark ages.

"Those friendly to our work in Kars, kept from any open attempt to favor it, ~~bethought~~ resolved to organize a ~~Lyceum~~ kind of Reading Room, such as are found in many other cities of Turkey. These Reading Rooms are generally ~~organized as a diversion~~ established to divert people from Protestantism. A room is provided and books and papers are placed in it, and at appointed hours on the Sabbath (generally at the same hour of the Protestant service) the Director of the Reading Room, or some one invited by him, reads aloud from the history of the Armenians, from a newspaper, or possibly from the Bible in the Ancient ~~Armenian~~ language, which not one in twenty can understand.

"The object of some of those engaged in this movement in Kars was to introduce valuable religious reading, in the hope that ~~that~~ the truth would thus be spread abroad. But the keen-sighted Vartabed saw this, and made such opposition as would have resulted in the destruction of the affair, had not the people compromised by consenting to submit all their exercises to the censorship of the Vartabed himself. By this arrangement their hands [were tied, and their purposes for good utterly defeated.

"After calling on the Vartabed, who received us with great kindness, we visited the two Reading Rooms thus organized, # and being invited to speak, we told ~~them~~ those present distinctly, that if they hoped to save their nation to Christianity, they must make the Bible in the modern tongue the book of all books, in their Reading Rooms, in their houses, everywhere; # that to be rooted in Christ alone could save them from the infidelity which is now sweeping over the land. Our remarks were well received by all except the director, a Priest, ~~who was acting as director~~, who attempted several times, in an indirect manner, to cut them short. ~~our remarks~~.

"What may be the result of our visit remains to be seen, # but we are satisfied that a vigorous prosecution of the work, would lead immediately to gratifying results, not only in the city but also in the Armenian villages of the vicinity, which number upwards of forty, and contain not less than 20.000 inhabitants. But our force of helpers is so small, and it is so difficult thoroughly to oversee a work more than a hundred miles away, that we are meditating the policy of concentrating our helpers nearer at hand, until the ~~work~~ light from these parts shall work towards the more distant fields.

"As in going the direct road, we were most of the time among Turks, we resolved to return by another through a longer route, so as to hit Armenian villages. In doing so we passed through a region never before visited by a missionary. Most of the time, going and coming, we were either wallowing in mud or floundering in snow, or passing along mountain paths ~~on top of the snow~~ from which, if our horses stepped a little one side, they sank in snow ten or twelve feet deep. But it was interesting to notice how suddenly we ~~we~~ frequently dropped down from such depths of snow ~~&~~ into warm sheltered valleys, where the people were ploughing their fields or ~~putting in~~ sowing, their seed. In one such valley on the Araxes, we found a town of six or eight thousand inhabitants, one-third being Armenians, surrounded by gardens filled with every manner of fruit trees, – apple, peach, plum, apricot, fig, lemon, orange, &c. &c. It was indeed a paradise in the midst of these snow-capped mountains and treeless plains.

The many ruins of ancient structures which we saw would afford much material for historical research, and everything conspires to shows that we are in the heart of Ancient Armenia, and that the race was once independent, warlike, and powerful. We passed a large village whose name is Bardez, which is the Armenian for "garden". On a rock near by is a magnificent building, partly in ruins, which I fancied was once an Armenian church. On another and higher rock was a castle still in good preservation,#and the ~~extensive~~ graveyards around ~~point~~ indicate the great age and populousness of the former town. But where are the descendents of those ancient Armenian heroes? Not one remains — the present inhabitants are all Turks.

Among other castles which we saw, built on high and almost inaccessible rocks in the wild mountain defiles, was one which tradition says was built by a daughter of an Armenian King × who, revolting against her father's authority, intrenched herself at this point. Doubtless the place was chosen from its vicinity to several very curious geological formations, by which large rocks were left capping tall columns of ~~soft~~ conglomerate. ~~rock~~. I can easily fancy how a superstitious people should look upon these columns as images of the gods, built by the gods themselves, and therefore that the region was under their special guardianship.

"Our route carried us very near, though we were unable to visit, the ruins of the ancient city of Ani, the capital of Armenia when that nation was at the hight of its power. There are many traditions of the former magnificence of this city; & one ~~is~~ that it contained a thousand churches. But its former grandeur may easily be inferred from the extent of its present ruins, though not a human soul remains, to represent the life which formerly thronged its streets.

"This is the fifth extensive tour which we have made in our field during the last seven months, notwithstanding the severe exactions which sickness and death (as well as births) have made upon our time. Mr. Cole starts this week, for Trebizond & Ordo, and other tours are in contemplation for succeeding months". This is precisely the work we had laid out for ourselves without regard to the criticism of those outside our field. And we shall at the same time take care of our station-class.

We are enjoying Dr. Van Norden's presence with us very much. He came in the hope of doing something for my dear wife but arrived too late. He now remains to attend professionally Mrs. Pierce. Yours &c M. P. Parmelee

Erzroom, Apr. 7. 1870.
Rec'd May 9.
Ans June 27

Engrossed, Apr. 7. 1870.

Erzroom, April 21, 1870.

My Dear Young Friends :–

I am afraid you will not like this letter
y well, for it will tell you a very sad story.

A little while ago we were four, Papa, Mamma
d two little girls, Addie and Jennie,– and although in
is far-off wicked land, our home was very pleasant
d we were very happy enjoying each other's love. But
re was one dark cloud – mamma was sick and
e were afraid she never could get well. And while
e were watching to see what the Lord would do for her, and
ondering what the little girls would do without their
amma, another dark cloud came over us – little Jenn
ll sick too.

Now Jennie was our "baby," although she was four years
d – and a very sweet pet she was too. Her face was always
aming with smiles and her heart was full of love
r everybody and every thing. She could not hug and kiss
r kittens enough – if she saw a lamb, she wanted
t it in her arms and she could not pass a little
ussy without throwing her arms around its neck,
nd giving it a kiss. And whoever entered the house
he was always the first to greet them with ~~a hearty~~
~~nd~~ open arms and a hearty "good morning" even
ough it were evening. And oh! how she did love
r mamma and papa – how she loved to sit in her
amma's lap and nestle her head in her bosom – an
~~[illegible]~~ at night, when she woke frightened from a dream
r heard the wind blow wildly ~~or~~ how she loved to
ach up her little hand from her trundle-bed and
ess it hard in the palm of her papa's hand. And
hen her papa came home from a three or four

weeks' tour, her little heart was filled with an extacy of delight — she would climb on his knees and throw he arms around his neck and showering kisses on his fac in her clear ringing voice sing out, "I so glad papa's come!" "I so glad papa's come!"

Like other little children, she often said very funn things. One time her mamma saw her ~~eating~~ chasing o of the chickens about the yard. She called her and ask her why she did so, she said, "Cause the chicken ha eaten Addie up and looked at her!" Once she ex-pressed a great desire to go and see her grandpa an grandma in America. Her mamma asked her hov she should go. She replied, "I will go afoot." "But you can't cross the great waters". "Yes, I can, — I'll put on rubbers." "But the water is too deep." "Well, then, I will go round the other way!" — Once after returning from meeting where her papa preached in Armenian which she could not understand, her mamma aske her what her papa preached about. She replied, "He talked very loud, but he didn't say anything!"

You know that petting sometimes makes the baby very selfish — but Jennie was not selfish. She never cried if her sister's apple was bigger than hers and she was never cross and sulky because she had to wear the dresses and aprons which her older sister had out-grown. Whatever she had, with that she seemed content and happy.

She loved very much to hear ~~about~~ Bible stories an very sweetly did she sing "Come to Jesus," "There is a happy land," and many other beautiful hymns. And when in family prayers we all repeated in concert the "Lord's Prayer," her clear, ~~ringing~~ sweet voice rose high above all the rest. Then at bedt

her night dress she kneeled with her sister at her mother's
nee and with clasped hands and ~~folded~~ closed eyes, she prayed
ow I lay me," adding "Dear Jesus, forgive my sins."

Well, this darling little girl fell sick and after fift
lays she died, and her cold, lifeless body we buried out
f our sight while her spirit went to be with her dear
esus in Heaven – not because she was a perfect child, – n
e was sometimes naughty like other children, – but
ecause Jesus died for her and "of such is the Kingdom
f Heaven." A little while before she was taken sick her
mother asked her what she should do when she had
o mamma to care for her. She replied thoughtfully,
"I guess God will take care of me – we'll see." And
God has taken care of her by taking her to himself –
He has gathered her in His arm and He carries her in His
bosom. And how much better such care than any we
ould give her.

She left us on the evening of Feb. 2d and her last words
ere "mamma," "mamma." And ~~she~~ "mamma" very soon obeyed the
all" and followed her baby to the "land of rest – she
reathed her last on the morning of Feb. 17th. At the very
last her eyes were fixed on some object which we could
not see. With difficulty she said, "Precious Jesus," – and then
little after, she added "It shines," – and her last
ord was "cherub." May we not believe that like
Stephen, she saw the heavens opened and Jesus sitting
n the right hand of God, and a company of angels coming
carry her to Abraham's bosom and among them her
own cherub baby coming to welcome her to that
and of bliss? I think we may, and oh! how happy
ould we be to catch one glimpse of that heavenly scene,
o hear one of those sweet angelic songs. But this cannot

be till our work here is done — then oh! then, if we ar faithful, we shall see and hear all.

Now there are two mounds of earth under th rosebush in the garden, and only two persons in the house where before there were four. The house is very still no merry chatter and hearty laugh of children's voices — the lone sister is so desolate that one's heart bleeds for her. An the sweet but ~~sil~~ voiceless pictures, hanging on the wal the empty chairs, and useless hats and mittens, dresses and shoes, — all keep the wound in the heart open an bleeding. But how sweet to think of the Savior as able to heal every broken heart, and with His gentle hand to wipe all tears from our eyes.

Dear Children, all this teaches us (how) vain and empty are all things earthly, and how important that our hope of Heaven be firmly fixed in Christ.

Will you not, even now, give your heart precious Savior?

Very sincerely your
[Missionary Friend]
M. P. Parmelee

Dated Feb. 27. 18[illegible]
Rec'd May 25.
[illegible] 7.

Rev. N. G. Clark, D.D.,
For. Sec. A. B. C. F. M.

Dear Sir:- As will appear from the minutes of the Secretary, the tenth Anl. Meeting of the Mission to Eastern Turkey commenced its sessions in Bitlis June 18th and closed them June 28d 1870.

"The business of the meeting has been disposed of with an unusual degree of despatch and unanimity".

You will not fail to notice the resolution respecting "mixed committees." It expresses the strong and unanimous sentiment of this Mission, and it is hoped its brevity will be regarded as emphatic. If additional words could better indicate our intense feeling on this subject we would add them till volumes were filled; and it is with sadness and alarm that we view the danger of such a plan being adopted in any part of Turkey. Happily our work in the interior has thus far been but little affected by the troubles at the capital, and were the extraordinary and unreasonable demands of the native malcontents of that region to be firmly resisted, there is good hope, with

God's blessing, all things might at an early day be established on a right foundation. But if, on the other hand, a surrender to these demands is to be made – and such we understand the plan of mixed committees to be – we apprehend the Constantinople troubles will soon overwhelm the entire work in this land, leading to most disastrous results.

The relation of Training Classes to the Seminary is more definitely arranged by the resolution on that subject with special reference to the urgent need and great paucity of helpers in the Erzroom and Bitlis fields.

The resolution reaffirming the relations of Pastors and Churches was most heartily adopted. If any change had been made, it would have been to make it more rigid – that is to require *more* of the people rather than less. It is a serious question with some of our number, whether the practice of the apostles does not forbid *all* assistance to churches with Pastors.

The removal of Mr. Schauffler from Constantinople led the Mission to hope the Lord was thus opening the way for his coming to Van, therefore an invitation is cordially extended to him. Should this hope not be realized we trust no time will be lost in securing a new man to make up the force requisite for an efficient manning of that important field. The unexpected vacancy at Bitlis calls for another man - two missionaries are therefore asked to supply the field besides a lady associate for Miss Van Duzee at Erzroom.

You will observe from the resolution on the teaching of English, the present experience of the Mission confirms rather than disproves the force of the views previously held. While the knowledge of English is, in some cases, very useful to preachers and Pastors, its general study among our students would lead to more harm than good.

The resolution respecting independent contributions only reiterates and strengthens an important and valuable rule of the Prudential Committee - which, through ignorance or thoughtlessness, is liable to fall into disuse

The estimates for summer residence are made with the feeling that in the past, the necessity of such residence has been too little felt and that in the future attempted economy in that direction would be unwise - perhaps fatal.

It has been a great pleasure to us to meet our brother Labaree from the Mission to Persia and his family. His full and interesting report of the work of that Mission and of the plans entertained for the evangelization of that vast field has profited us much and we are sure his visit will be of advantage in leading to greater mutual love and sympathy.

// I cannot close this hasty review of the action of our meeting, without alluding again to the great harmony with which every result was reached, and to the tender spirit of prayer and brotherly love which filled all hearts. It was a very happy omen that, as by a common impulse, the very first exercise of our meeting was made one of *prayer* – of earnest supplication for the presence of the Holy Spirit. And obviously, in answer to such prayer, Jesus has been with us by His Spirit, guiding and helping us on our way.

This is doubtless due, in great part, to the peculiar providences of the year by which two sisters, zealous, lovely, and loving, and two dear little girls, the lights of the households in which they moved, have passed on to the bosom of the Master. The hearts of all had been touched by these dispensations, and those of some mellowed and crushed, and Jesus seemed much nearer on account of them. Besides, the alarming illness of the loved senior member of the Mission, by which he had gone fairly down into the dark stream, brought with those who had watched by his bedside the aroma of Beulah, and even sweet breaths from the heavenly land. Much also has been due to the rich spiritual blessings the people of Bitlis are now enjoying. We trust the presence of the Spirit, thus felt among us during this meeting is but the precursor of copious outpourings of the Holy Spirit in all parts of our field. Pray for us that this may be our rich and delightful experience". //

Yours for the Meeting
M. P. Parmelee

Bitlis, June 23, 1870.

Rev. [illegible]

Bitlis, June 23. 1870. W

Rec'd Aug. 11.

Ver. p. 45

[illegible] 27

Erzroom, July 14, 1870.

Dear Dr. Clark :-

You will see from the minutes of our An'l Meeting, that my request to visit America is approved — I hope it will not be denied by the Prud. Com. The circumstances which lead me to make this request are to me more painful than they can be to any one else, and could I see any practicable way to avoid such a course, I would most gladly seize upon that way. Do not imagine I think it a light or a pleasant thing to leave my work & go to America — I know by experience it is far from that. There was a tacit understanding (tho' it was thought best not to put it on the minutes) that, if circumstances seemed to render it necessary, I should start for America before hearing from the Com. On ~~my return~~ the way from Bitlis I firmly made up my mind to avoid this painful though sometimes unavoidable liberty, by sending my little girl along with the Oroomiah party that has just passed here, and waiting myself a year or more. But my associates here are strongly of opinion that duty does not require me to assume this additional bitter trial. Besides they feel that an absence now would be likely to be of less injury to the work than at a later period — Therefore they advise me to go this year. It is probable, therefore, that I shall join the Burbanks on their way to Am.ⁿ arriving perhaps about Nov. 1-20.

The circumstances attending Mr. Burbank's removal from Bitlis I need not here relate. No charge is made against Mr. B. of any kind - in a word, the matter can be explained, by saying that Mr. B. & Mr. K could no longer get on together, and as no other suitable opening presented itself for Mr. B. there remained no alternative but his retirement from the work. Should I see you this winter I could then tell you more fully of the case.

You will see what a delightful meeting we had. Under God such a result was largely due to the cautious, prudent and delicate manner in which ~~--~~ Mr. H. N. Barnum managed nearly every subject of the meeting.

I trust this letter will find you safely returned from your Sandwich Islands visit - thoroughly restored in health

Yours &c

M. P. Parmelee

melee.
Erzroom, July 14. 1870.
Rec'd Aug. 16
Ans. Sept. 23

Constantinople, Sept. 12, 1870.

Dear Dr. Clark

Your very kind letter of Aug. 23^d was handed me this morning. I thank you for the frankness with which you advise me. I cannot describe to you the struggle I have passed through in forming my plans – I would most gladly avoid the contingency of going to Am. at least so soon if I could see any other way. The only way was to have sent my little girl along before me and then follow her in a year or two. I decided to do this once, but was dissuaded from it by the members of my station who were perhaps better prepared to judge of my case than any one else. But you would say, why not adopt your suggestion so as to avoid the necessity of going to Am. at all? If I were to follow your advice respecting particular ladies, I sh^d. engage in more of a business transaction than I would consent to in Am. or any where else. Perhaps if I were ~~to~~ arrange matters in this country I sh^d. take the most indispensable individval in all Turkey or Persia (*if I could.*) and not one who might better be spared than not. She might also be obliged to change her language - which would involve not only the additional expense of sending out a new one to take her place but also keeping her two or three years to learn the language. So an *expense* equal to my travelling expenses would be incurred in a way not obvious at first sight. Then what am I to do meantime? My home broken up - my house a wreck - my motherless & sisterless little girl pushing into the streets for society - growing headstrong, rude, wild, barbarous in her unavoidable contact with native children. If I were quite *alone*, I would gladly wait. The memory of my dear Nellie is very sweet to me - I love to live in it - to give myself over to it, with nothing to interfere or interrupt - though to do so fully would tend to incapacitate me for the stern realities of the present. But *something* must be done for the little girl - whatever I think, whatever I propose - all comes round to and centres in this.

The course I am taking is that which was substantially laid out for me by my dear departed wife — I am therefore honoring (& not *dis*honoring, as some imagine) her memory in the course I am pursuing. There are considerations which I need not mention here, that I trust will render my mission a comparatively easy one — considerations which were fully discussed between my dear wife and me. I hope to make my visit as quiet a one as possible. I shall not object to speaking in public if I can do any good, but I hope my arrival in the country will not be heralded in the papers — I shall *not* probably visit S. Hadley as I hope to have no occasion. I do not expect altogether to escape the gossipers — but you may be sure I shall not lay myself open to their shafts in any foolish way. I have had some experience in taking the wind out of their sails, and with the good Father's help I hope to be able to manage this matter in a manner to prejudice neither my own reputation or the cause.

I was sure you would be gratified

at the result of our meeting. I did not wish to say it then - nor need I say it now for you know it well - but the absence of Mr. Wheeler contributed largely to the quiet & harmonious result of the meeting. The questions coming before the meeting were of a very delicate nature, and if Mr. W. had been there, we sh^d^ not have got on so well. His presence never calms troubled waters - it rather stirs up and confuses things already calm & tranquil.

With love hastily

M. G. Parmelee

Cons'ple Sep. 12. 1870.
Rec'd Oct. 3.

Cons'ble Sep. 12. 1876.

(Translation.)
91

Rev. Mr. Parmelee:

In that part of your book written in the English language and given to the light through printing, entitled "Scenes at the foot of the Mountain of Ararat," which speaks of Armenian Families, we have found the following statement that the Armenians do not desire to have girl ~~children~~ babies, since if the girls grow up without marrying it is considered a great reproach to the parents and this thing leads them ~~very~~ often to murder their girl babies.

This statement of yours was discussed at the meeting of the Union held in Diarbekir this year in the presence of 16 pastors, delegates of churches, and several honorable preachers. I cannot describe the displeasure and disgust that appeared on the countenances of all present at this statement. With the consent of the Union it was resolved that this statement is a horrible slander on our nation, and a great reproach. Therefore the Union, in order to protect the honor of its nation, ~~&~~ advises (or warns) you by this letter, as a christian brother, that, whether th statement was by mistake or with some oth purpose, you retract it by means of the princip English & Armenian newspapers.

The Union resolved also respecting the matter, that if you do not confess the slander nature of your statement in the above ma ner the Union will undertake to publish your slander in Armenian & English papers. If this happens greater dishonor will come upon you and the responsibility will remain with you. We know also that our writing will brin very great reproach ~~a~~ and ~~writing~~ disgrace on you, but we hope hereafter it will be a warning (literally a goad or spur) to those that undertake such things, that they ~~#~~ do not tell what they do not know.

Once before a letter has been sent you on this subject from Harpoot and until now no answer has been sent. If this letter also remains unanswered two months, the Union will be obliged to act ~~#~~ in accorda with ~~this~~ its resolution ~~will be obliged~~ and a copy of this letter will be sent to the Prudential Committee.

I subscribe myself on behalf of the
Harpoot Evangelical Union
Mardyros Seraganean
President

Diarbekir
Aug. 3, 1870 O.S.
(Aug. 15 " N.S.)

Dear Dr. Clark :- The original of this translation has just reached me, and as nearly 3 months, have passed since it was written, it may be that before this the subject will have come before you according to the threat of the last paragraph of the letter. I send this therefore in order to offer a word of explanation. The letter alluded to sent me from Kharpoot, was written by the Pastor's wife i.e. the wife of the above named Mardyros. She, you know is ~~the~~ a sister of Pastor Tomas of Diarbekir, and from what I have heard of her, equally sharp, spirited & unscrupulous in any controversy into which she may enter. The letter she wrote me was of that nature – branding me a slanderer of the race

and demanding, with threats similar to Tho
used in this letter, that I retract. I regarding
the letter as too discourteous to receive a reply
and so, guided by the advice of my dear wi
then near her end, I returned the letter
to Mrs. Wheeler, who had sent it to me, saying
the back of it that I would be happy to reply to
a letter couched in courteous language. This
reply Mrs. Wheeler never delivered to the Pastor's
wife — hence the statement above.

If I were to act according to my natural
impulses — perhaps I might say manly impulses —
I should not deign to reply to this letter, full
as it is of insulting threats. But I waive
all that and regarding the nation as grown
children — for what can be more childish
than this course in this matter? — I
have written the enclosed, couched in
the kindest terms I can command.
If you think best I will send it to
the Union.

Please return it to me. This
sheet you can retain, unless I call for it.

Yours very sincerely
M. P. Parmelee

Oswego
Nov. 11 1870

Oswego, Nov. 11. 1870.
Rec'd Nov. 14.
[illegible]

Rev. M. P. Parmelee 92

Oswego, Nov. 22, 1870.

Rec'd Nov. 25.

Ans Nov 28

reply to this letter to be sent to N.Y., Care Dr. Moore

Oswego, Nov. 22, 1870.

Dear Dr. Clark:-

You ask what I am doing - visiting. While I was in Boston I planned to remain with my friends until Thanksgiving after which I expected to go to N.Y. to study medicine. My plan remains unchanged. I expect to ~~I~~ go to N.Y. next week. But thus far I have not allowed myself to be idle. I have not yet listened to a single sermon since reaching the country - rather I have spoken from two to four times

each Sabbath. Next Sab. I
am engaged to address the
students of Hamilton Colleg
and also the citizens of
Clinton - while on my wa
to N.Y. My friends here - espe-
cially my father & mother
think my visit is to be a
too short - but I am restless un
I can be at work. If the
Lord does not hedge up my
way I want to hurry bac
to my field early next yea
and meantime I must
make the most of my
time studying medicine

I thank you for your in
suggestion to me respecting
Mrs. Mumford. You se

I have no present purpose of visiting the West – and perhaps such a step would not be called for at present. But I would like to know if Mrs. M. is a *singer*, and does she play on the piano or melodeon? I suppose of course she must be enjoying good health or ~~she~~ you would not think of sending her out. Have you her photograph? If so, please send it to me.

If you are not now in possession of the information I desire, doubtless you could obtain it of

of her without exciting h
suspicion of the object.
am the more intereste
to know of this lady b
cause of her being a
widow. Ever since I
have felt my heart bleedi
bleeding, bleeding — & have
thought some one sim
ilarly bereft, could, m
fully than any other
appreciate my sorrow &
sympathize with me.
Perhaps nothing will come of
it — but it will do no harm
for me to know a little
more of this lady of whom
you speak so highly.

My friends here are
quite well — with love for
your good wife & the dear
children Yours &c M. P. Pann

Rev. M. P. Parmelee 93

New York, Dec. 6. 1870.

Rec'd Dec. 7.

New York, Dec. 6, 1870.

Dear Dr. Clark:

I learn that Miss Mary Van Duzee has decided not to go to Erzroom, & have written to know the cause and possibly may secure a reversal of the decision.

Do you know if there is a prospect of any recruit from our Mission? Mr. House in the Senior Class here is anxious to decide his destination and I think he would be a good m

for Van or Bitlis. Shal

I give him a "call"?

And would it not be

well to secure two

men for Bitlis if they

could be found - prob

who well understood

each other, ~~were~~ are sound

in policy and could

unitedly serve to strai

things there somewhat

Yours hastily

M. P. Parme

M. P. Parmelee

New York, Dec. 1, 1870.

Dear Dr. Clark:— Ans 10

I learn from Dr. ellwood to-day that you expect to start for Turkey the latter part of Feb. or first of March. That seems to me pretty early if you propose to proceed directly to Turkey for you would then be too soon for the meetings in either mission. The natural order of meetings & that which would as well suit your ~~order~~ course in travelling would be

the Central Mission Meeting
first the Western Mission
meeting next and lastly our
ours — the first in April so
the next in May & the
last in June. I suppose
you would prefer to see
the work in our region
before examining it in
the W. Mission — but your
visit to the Central Missi
would be an excellent
preparation for visiting
Const'ple. I hope you will
so arrange as to certainly
visit Erzroom — I hope
I shall be prospered so
as to meet you there —
wish I might go out wi

you. I am glad to learn
Mr. Clark is going. You
ought to take this trip
so moderately as to render
it a thorough recruiting
of your physical powers.

Learning something of
the circumstances attend-
ing Dr. Wood's newly-mar-
ried wife, it seems to me
a serious question whether
Providence favors his
return to Const'ple. Besides
why given up the Secretary-
ship here? If any is
given up should it not
be the one at Hartford
adding Conn. to this field?
This is only a suggestion -

and I suppose of no
value now as probably
the matter is settled
beyond change.

Are you going to
give us at Ezgroom
one of those 20
organs?

Yours &c

M. P. Parmelee

& finding
some one
else to make
the Report
is no reason
why you
should
risk your
life or
health
hurrying
home.

New York, Jan 19, 1871.

Dear Dr. Clark:

I learn from Dr. Wood that it is very doubtful whether you visit the Eastern Turkey Mission for two reasons 1st the shortness of the time and 2d the danger that the long land journey will prove too trying to your health.

Now aside from my desire as a member of the E. T. M. to have you visit our Mission, I wish to say here in opposition to the above view, that the journey through our Mission would be the *very* *best* *possible thing* *for your* *health* *that* you *could* ~~possibly~~ *do*. But in order to make it most beneficial you must give yourself abundance of time to take it leisurely. And in order to have time you will need to give up in advance all idea of preparing the

next Anl. Report. Please excuse me f
seeming to be officious in arranging
your plans for you — but I am positi
if you hurry off your tour & come ba
here & plunge again into hard work
— making up arrears in correspondence
and preparing the Report you will
year hence be as bad off as you
are. But if on the other hand, you start
from Samsun about June 1st — ride
strong easy horse bought expressly fo
you — & visit Kharpoot via Marso
& Sivas & then, come out to the coast at Tr
izond via Erzroom reaching there ab
Sept. 1 — it would be the most prof
three months you ever passed. You w
then reach here just in time for the
Anl. M. where you could tell your story —
and not be troubled with the care ~~an~~
~~trouble~~ of the meeting itself. I wish I cou
go round with you. Don't let Wheeler
your escort. Now I earnestly beg that for yo
own health you will adopt this course —
months in the saddle and freedom from
is my prescription. Yours &c M. P. Parmele

New York Feb 19. 1887
Rec'd Jan 2

Clark to
Parmelee - but a
moment - They
dined quite
while & in ext"
cellent spirits.
N. G. C.

Rev. M. P. Parmelee 96
New York. Feb. 15. '71
Recd. " 16. "
Ansd. " 22. "

New York, Feb. 15, 1871.

My Dear Mr. Worcester:-

I would like to call your attention briefly to my circumstances as to support.

The Prud. Com. kindly granted me all the allowance I asked - but I understated the necessities that would come upon me especially in such a city as this. I think no one who knows my manner of life will accuse me of extravagance - indeed some of my friends think I am living quite too meanly. Nor do I think any one will accuse me of desiring more than I need especially in view of the fact that my Extra room salary has been diminished $50. a year at my own instance. Again I am proposing to continue my medical lectures until summer. This I did not contemplate at first as I hoped to be able to return to Turkey this Spring. This I shall not be prepared to do and I can take another course of lectures in the Brooklyn Med Coll. closing July 1 & still reach my field in early Autumn. I think ~~this~~ a 2d course will be of far greater value to me than this has been, as it will be clinching what has already been learned - enlarging the field of learning - and I am offered especial Hospital facilities which I have not been enjoying. So it seems a most excellent opportunity to become pretty thoroughly conversant with medical practice.

Meanwhile I am doing what I can for Missions. It is true the field for our work is not as extensive here as it was before the re-union, still I have already done something for the Board or in the Sem. I am constantly laboring to interest students many of whom will naturally fall to the Board. And while in Brooklyn I shall find almost constant work in Cong. Chhs.

I speak of these things because some have a feeling that money paid to missionaries in this country is thrown away - which seems to me to be far from the case. Now in view of the facts here presented I am constrained to ask ~~another~~ a special additional allowance of $200. I do not see how I can get through till July without running in debt - unless this sum is granted. If it is preferred I can go on accumulating a debt to be settled afterwards - but I do not like that way so well. Yours &c

M. P. Parmelee

New York, Feb. 25, 1871.

My Dear Mr. Treat:-

I have recd. a letter from young Stocking in which he talks as if it were a foregone conclusion that he was going to Van. How is that? If so why did you not mention it to me the other day, and, if so, again, *why* does he go to Van rather than to Tabreez? or some other part of Persia according to the original idea? And what are his qualifications? Shall we want him in Van?

Yours &c

M. P. Parmelee

New York, Feb. 25. 1871.
Rec'd Feb. 27.
ans March 2.

Rev. Mr. Treat
Missionary House
Boston.

Oswego, Mar. 8, 1871.

My Dear Mr. Treat:-

I am very glad to hear that Dr. Raynolds and Mr. H. S. Barnum propose to occupy Van — this has been my plan all the time only I would have carried it out last Fall instead of this. Still another man is needed for Van — the plan has long been to locate *three* men there, and the third man could not be available for work under two years — so he better be sent immediately. Then if three men are needed at Van or Erzroom that's already conceded — why are not three men needed at Bitlis?

– or rather at Moosh to which
point in my judgment the
Bitlis station should be remo
I think there certainly shou
be three men, and if so th
more are needed to supp
that place. Why not then
give us the three men we
ask. I cannot imagine h
Dr. Clark's visit can by a
possibility remove the imp
ative necessity of at least
more men to supply our
Indeed, I expect he will s
our needs so plainly that
instead of three he will try
send us six or eight new m

I beg you not to allow D
Clark's visit to operate as
hindrance to the supply of
field this year.

I am here for a few days to visit my little girl – my address after the 13th will be Long Island College Hospital, Brooklyn N.Y.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee

Oswego, March 8, 1871.

Rec'd

Mr. Treat

Rev. M. P. Parmelee 99.
Long Is. Hospital, Brooklyn.
March 15, 1871.

Rec'd March 17.
ans 17 18

Long Island Coll. Hospital
Brooklyn, Mar. 15, 1871.

Mr. Treat

Dear Sir:- I have just recd the enclosed letter from Miss Eliza Cole, Mr Cole's sister appealing to me to decide the question of her fitness for the Missionary work. I find that I am thrown in rather an embarrassing position. There are several reasons why I should prefer some one else to this lady. I think some one entirely unconnected with any family at the Station would make a better associate for Miss Van Duz than one whose sympathies would all be preengaged f others in the station. This was strongly the feeling of Mr. H. N. Barnum & other missionaries expressed at the last Anl meeting. Aga Miss V. D. & her associate ought to be together as much as possible. Miss Cole would wish to be with her broth - but his house is not large enough to accommodate both & with difficu could be accommodated h alone - nor would any ch of houses be desirable

Troy N. York
March 9th 1871

Parmelee;

Dear Sir:

eceived notice of Miss Van-
sion not to join her sister
y. Now the invitation is
les Sister. which is une-
t this time. Before she
to go; I had felt very strongly
subject. It comes with a
and as it was a habit of
consult brother Rolla as
upon any momentus
: I cannot desicle without
y some one who knows what
demands. You are a brother
ther there fore I take the
to address you and solicit
nion and advise in regard
tempt to going to Turkey.
lifications no doubt you
ned through them; although
. I have never studied the
s which would be a great
but have had about nine

years experience in the sc
room.

I appeal to you as a b
because time will not a
of communication wit

Do you think I shoul
accepted. I do not wish
before the A. Board if there
prospect of it. What shoul
recommend contain &c.

Will you please repl
Mr Cole's
Eliza

Care of H.

I have not opposed Miss Cole's
going to Erzroom — nor do
I intend to, in a manner
to create unpleasant feeling —
for Mr. & Mrs. Cole strongly
desire it. ~~But~~ And if
Miss Cole comes out there
I shall offer her a home
with Miss V. D. in my
ouse & make her as com:
fortable as possible. But
I judge from her letter that
er qualifications are of a
ery doubtful character.
She says she has never
tudied the higher branches
and the letter itself is evi:
dence that she is seriously
ficient in some rudi:

mentary branches — but sh

may make a good missionary — The responsibili

of send'g him, or not, I have

wholly with you.

Shall I advise him

to forward his "recommends" (!) to you?

Yours &c

M. P. Parmele

Long Island College Hospital
Brooklyn, Mar. 20, 1871.

My Dear Mr. Worcester:-

Before receiving your letter asking what I was doing to secure another lady for Miss Van Duzee's associate - I had written Mr. Treat about Miss Cole, a sister of my associate. I doubted her qualifications - as you may see from my letter to him. He has eplied suggesting the name f Miss Patrick of Lyons owa. I have written

to Miss Cole in a way the
I hope will bring him to
decision one way or the
other soon — and if she
fails I will try Miss P. an
who I should judge,
better qualified for the
place. We want a good
teacher as well as mis
sionary — one not in
least inferior to those
sent to Harpoot or an
other place. For the pre
then neither you nor Mr.
need trouble yourselves
about the matter an
further.

The illustration f
the May Herald is w

thamder way. The Artist
to here, thinks better electro=
types may be made here
than in Boston — but
P. unless you order them
, made here I shall send
the two cut on — leaving Mr.
Houghton to make the
is electrotypes.

I addressed a congre=
gation yesterday morning,
the Bedford Cong. Ch.,
which last year contrib=
uted about $35. to the
Board. The collection at
the close of services amoun=
ted to $188.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee

Brooklyn, March 20, 1871.

Rec'd March 22

W

Brooklyn, April 14, '71.

Mr. Worcester

My Dear Sir:-

I see in your note which I rec'd a day or two ago, that you make no mention of the testimonials of Miss Farr which I sent you last week. It may be you supposed she was applying to go as an unmarried teacher - and have placed her case on file to come up in its time with such cases. If so, you are laboring under a misapprehension - I hinted before what I will distinctly state now ~~that~~ I hope to take Miss Farr to Erzroom as

Rev. H. P. Parmelee.

Brooklyn, March 20, 1871.

Rec'd March 22

my wife. I suppose therefore you will be willing to pass upon ~~it~~ her case immediately.

Miss Farr graduated at the North Granville Female Seminary some ten years ago and has been engaged in teaching ever since - is an earnest devoted Christian - enjoys excellent health and belongs to a family which seems to be free from tuberculous or other diseased tendencies.

I trust her case will be acted on at the next meeting of the Prud. Com. as she is desirous of beginning her preparations.

The call of Baibourt is as well in June as May - only my appeal will not reach the young men in the Seminaries quite so soon. Yours &c

M. P. Parmelee

Rev. M. P. Parmelee
Brooklyn, Apr. 14. 1871.
Rec'd Apr. 18.

Miss Farr.

Miss Y. House

Mr. Worcester"

Rev. M. P. Parmelee 103

Brooklyn, April 17, 1871.
Rec'd Apr. 18.
My Dear Mr. Treat:- ans " 19.

Miss Cole declined to of=
er herself to the Board and
I have written to Miss Patrick
f Lyons Iowa and her reply
has arrived. It seems probable
hat she will go out, but I
wish to know if she has made
ormal application to the
Board as yet or not, and
hether if so, her testimonials
re satisfactory. Miss Van
Duzee has sent a letter of
elf=introduction to her
to=be associate which I
uppose ~~in~~ is in Mr. Wor=
ester's hands - may I trouble
u to ask Mr. W. to send
hat letter to me that I may

forward to Miss P. or to whom
soever else should be chos
to go to Erzroom.
About a supply of mi
for our field I am in th
dark. I learned by a me
accident Saturday that
Stocking has slipped throug
our fingers, so whom else
is the man for Van? I
ceived a note from Mulk
of Bangor the other day
asking what would be the
effect of our climate on
one of consumptive tend
(I presume he had in mind
some lady whom he had
chosen or was about to selec
as a companion). I fear the
reply I made may not favor
our his going our way, the
is, if he has already chosen
a consumptive to be his

wife. Davis of Bangor
has written as if he should
not go out this year at
any rate - and mentions
that you did not seem to
favor his going. Is he not
really a good man? I
wrote Pinkerton of Chicago
but have as yet heard nothing
from him.

Meanwhile you will see
from the name that will
I suppose even before the
committee tomorrow that
I am getting ready to go back
this summer - and I feel
very anxious to take a
strong reinforcement with
me. Now that Mr. Ims is
gone the matter becomes
doubly urgent. I think
we must have three
and a fourth is also

needed. Can you not hel
me to the men?
. . I immediately on hearing
of Mr. Wms' death I went
down to N. Y. and labored
with House to go to Mardin
The Faculty of the Sem. ha
brought a tremendous pr
sure on him to go to Syria
I fancy if I had not op
ated against them pretty
vigorously he would have
gone. He seems inclined
to go to Bulgaria though
he does not wish to decide
definitely until he visits
his home friends.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee 104

Brooklyn, April 21, 1871.

Rec'd April 24.

Mr. Treat,

Dear Sir:— I thank you for your kind words in regard to my future course. The Lord has been leading me I doubt not in this matter so that my strong desire of returning to my field this year is likely to be fulfilled, and now if it be also His will I wish to secure for our field — to take with me a good reinforcement. I will write to Hardy — and I have little doubt but Davis might go out this year without the least difficulty — if he is ready.

In regard to Miss Van
Duzee's associate I am
again set back a little.
You know of my move-
ment to secure Miss Patri
I have rec'd. a letter of
high testimonial from
Rev. Mr. Sanford of Mr
way and Miss P.'s letter
and portrait which reac
me a few days ago im
press me very favorabl
She seems well educat
of good stock and pos
sessed of excellent qual
of character to fit h
for such a place. But
yesterday I rec'd a note
from Miss Cole in wh
she seems desirous to
reconsider her resolu
withdrawing her nam
and I am thrown into

a position of considerable embarrassment. I feel quite clear that Miss C's education is very deficient — the confused ungrammatical style of her letters plainly shows it. If she knows _English_ so imperfectly and has so deficient a mental culture can she learn _accurately_ a foreign tongue? It seems to me a doubtful experiment to make. The matter stands very clearly in my own mind — but ~~#~~ my relation to Miss C. & her friends is such that I feel a delicacy in deciding the matter alone. If therefore the question seems to you as it does to me I would like to

- use your name when
I write him saying that it
will be better for the interests of the work that Mr
Patrick be chosen, rather
than himself. -

Mon remarked that
perhaps one of inferior
education would do for
us - I do not see why.
We need one that can
thoroughly master the
language - that can teach
acceptably anywhere -
and that has a clear head
and courage to preach
the truth. ~~anywhere~~.

Mr & Mrs. Allen with
whom I conversed on the
point, fully coincided with
me in this view. I am
sorry to trouble you with this
matter - but a word from
you will relieve me of much
responsibility. ~~in the matter~~

Yours &c M. P. Parmel

Rev. M. P. Parmelee

Brooklyn, May 15, 1871.

Rec'd May 17.

My Dear Mr. Treat ans " 24

I do not know whether the enclosed testimonials respecting Miss Patrick are to be sent you or Mr. Worcester. I trust they will prove satisfactory and that Miss P. may be speedily appointed. I have directed her to make formal application to the Board & perhaps her appn has already reached you.

I learn from Dr. Bush that a man has been appointed to our Mission but he could not tell who it was or for what place. Please inform me who it is and whether he will go out with me – married or un-married?

And is there hope of no others – three at the ve least we ought to have ~~of~~ since Mr. Mns has gone hi – the work demands even more.

Hastily ours

M. G. Parmelee

Rev. M. P. Parmelee
Brooklyn, May 22. 1871.

Brooklyn, May 22, 1871.

My Dear Mr. Worcester:-

I forwarded the papers ntaining to Miss Patrick f Lyons Iowa to Mr. Treat ome days ago - not being quite certain whether they elonged in his department r yours. I hope Miss P's ormal application has reached u before this and that it ill be acted upon immedi: ately as she needs all the emaining time for prepara- tion. I trust the matter will e disposed of in committee eeting tomorrow.

Yours &c

M. P. Parmelee

addressed the Elm Place Cong. Ch. esterday and I am engaged for next unday morning at Dr. Buddington's.

Rev. M. P. Parmelee

Brooklyn May 22, 1871.

Rec'd May 23.

Mr. Worcester

Long Island College Hospital
Brooklyn, May 25, 1871.

My Dear Mr. Treat:-

I am sorry there seems so little prospect of recruits for our field. I know very well about House & Clark of the Union Sem. - though I may not have the latest news of them. Clark is not at all clear about being a for. miss.y at all - indeed he is in that state of exceedingly passive willingness to go or stay which so far as my observation goes never comes to going. House speaks favorably of Van - says his inclinations strongly draw him that way - whether he ever gets there or not is problematical. In regard to taking Walker to Bitlis, "Coles" - I would not do it - if he persisted in that state. I think if he were to start ~~with~~ in the same party with Miss Patrick we should probably

lose her — if they were at all engagi
If you could fill her place for us
speedily — perhaps we might venture
the loss. I have not overlooked such
a contingency in accepting one so young
and attractive — apparently — as Miss P.
If it were practicable perhaps some
way could be devised by which
he could find out now wh
such a thing was likely to succeed.
Or can you not set him on
the track of some other young lady.
What is the harm in your keeping
the photographs of young ladies
offering themselves for the Mis. work
and so make yourselves a sort of
intelligence office to meet such cases.
It seems to me such an arrange-
ment might be very useful.

What of Dr. Hardy of Bangor?
I hear from Mr. Cole ~~that~~ he has been
in correspondence with him proposing to go
to Erzroom. I have written him about
Bitlis — but have heard nothing. I am sorry
to press you on these matters, but something
must be done. Yours &c M. P. Parmelee

Moses P. Parmelee
Brooklyn Nov 23/84
Rec'd Nov 26

Long Island College Hospital
Brooklyn, May 29, 1871.

My Dear Mr. Treat:-

Yesterday I had a very pleasant time at Dr. Budington's church. He was away unfortunately, but the people had evidently made up their minds to do a good thing for the Board. The collection was $2466. against a little more than $1300. last year. A list of absentees was made out & it expected the figures will be $3000. That is the largest advance of any church yet. If we only had the men the treasury is all right for any amount of work.

I saw Schauffler Saturday & he told me of Bates formerly in India now in Ohio, whose health is so restored that he wishes to go out again, but to a more favorable climate. How would he do for Bitlis? I think the climate would be no objection - but would he work well with Knapp? I inferred from

Schauffler's remarks that he was a man of pretty positive character & there might need to be some caution in locating him. He spoke also of his children being rather ungoverned - how much these amount to as objections I do not know. I feel a little more doubt in his case because S. did not seize upon him for his mission - perhaps the climate of his field would not [illegible]. He said, however, that Shedd was urging his going to Persia - but he preferred to go out under the Board.

I would like to hear from you as soon as possible in regard to this man - so that, if all is fair, he may be secured at once - to go out with me or sooner if possible. I began a letter to him this morning, then I concluded I would hear from you first - before committing myself to him.

Yours &c

M. P. Parmelee

Rev. M. P. Parmelee
Brooklyn, May 19. 1871.
Recd. May 30, '71

Long Island College Hospital
Brooklyn, June 17, 1871.

My Dear Mr. Worcester:-

I am about closing my medical course here and am rapidly concluding arrangements to return to my work. But the question arises what am I to do for a medical outfit? My studies certainly would be of little use without tools in the form of books, medicines, and instruments to work with - and I know of no way but to ask the Prud. Com. for an app^{n}. to that effect. They have very kindly encouraged me in my studies, and they can not now ~~hardly~~ fail to continue their aid. If you have a rule as to how much constitutes a medical outfit I suppose you will follow the rule - if there is no rule, I would suggest as a sum which would be profitably expended (of course pru=

chasing nothing except the most necessary articles) $300. If the Committee feel the necessity of very rigid economy perhaps $250. could be stretched over the ground. — I hope it will be convenient to act on this at the next Com. meeting, letting me know immediately that I may make some purchases before leaving here.

Yours &c

M. C. Parmly

[illegible]

Brooklyn June 17. 1871.

Rec'd June ~~2~~ 19.

Ansd. June 21.

Westerville, July 28, 1871.

My Dear Chapin:-

I had hoped to see you again in Boston but your illness called you away so that I failed to do so. I want to revise my S. S. list - would it be asking too much to request you to send me a copy of it-? Direct to Thetford Vt.

Yours &c

M. P. Parmelee

Erzroom, Oct. 24, 1871.

My Dear Dr. Clark:-

The occasion for delay in writing you will appear before I am done. First of all I wish to make some suggestions respecting our journey from Liverpool to Constantinople which may be of value to others passing the same way.

At Liverpool by calling on the Supt. of the London railway we were able to get second class passage on third class tickets, thereby saving $9^s\ 2^d$ on each ticket.

From London we purchased tickets to Vienna. The best way to ascertain how and where such tickets can be purchased is to buy Bradshaw's Continental Railway Guide (bound $3^s\ 6^d$ - paper somewhat abridged $1^s\ 6^d$). In order to secure through tickets on the fastest trains we were obliged to get "mixed" ones - 1st class to Cologne thence 2^d class to Vienna. ~~It also~~ thus enabling us to register our baggage through to V. From V. to Const'ple we purchased 2^d class through tickets & exam gage being again registered. Only 56 lbs. from London to Vienna and 50 thence to Const'ple of baggage is allowed to each ticket — the aggregate charge for extra baggage from Liverpool to C. being more than 7s to each ten lbs. or about 20 cts per lb. Although ~~my~~ the baggage of my party was reduced to a very low figure, still I paid nearly £5. for extra baggage, and the extra charges of our Persian friends amounted to about £40. I was misinformed at London respecting the place at which our baggage would pass Austrian customs, viz at Vienna, which led to ~~the~~ its detention at Passau causing us much trouble, delay & expense at V.

On the whole the passage was an expensive one, but those who suffer from sea-sickness find it the most agreeable and comfortable route. The following hints may be valuable for others.

1st Limit baggage to 50 lbs to each ticket if possible.

2d Never allow baggage to get separated from you - either by going before or by falling behind - invariably keep it on the train in which you travel and look out for several offices at Cologne and Passau. —

3d It would perhaps be as well to take 2d class tickets from London to Cologne via Ostend — thence by steamer up the Rhine to Mayence 1st class — thence by rail to Vienna. From V. to Bazias one may prefer the river 1st class.

4th For Hotels I would recommend the Washington in Liverpool, Faull's Family Hotel, 7 King St. Cheapside, London — Hotel de Bellevue, Cologne, — the Wurtemberger Hof, Nuremberg, — Hotel of the Roman Emperor, Vienna. English is spoken in all these hotels and in most others on the route.

5th In England children are carried in rail cars free, about as in America. On the continent the rules are more strictly enforced, and sometimes it is difficult to find half tickets though two children may be passed on one ticket.

We reached Constple Sept. 4 and proceeded ~~for~~ to Trebizond the following Friday the 8th waiting there the 12th. From that place my party came on in advance of the Persian party, reaching here Sept. 21 – the whole journey from N.Y. having occupied 44 days.

Our Persian friends had scarcely bid us adieu before Mr. Pierce and myself were in our saddles for a tour. Our first visit was to the village of Melichan, eighteen hours distant. For many years there have been Protestants in that place, the oldest and most influential of these, Hohannes, having passed to his rest during the last summer. We feared his loss would prove irreparable, but when we learned how like a true Christian he met the King of terrors – singing psalms of praise; exhorting his household and neighbors to live earnest, active spiritual lives – we felt that the ~~sweet~~ memories of his life were perhaps more potent for good than his living presence could have been. How doubly sweet must the heavenly home be to such as enter it from the dismal, half underground *stables* of this land! As we sat on a cushion thrown on the ground in the house of this family, ~~and~~ the rain ~~dripping~~ driving, through the hole in the roof, which was its only window, or dripping through crevices in the roof itself, and witnessed the zeal and docile attention of the wife and only remaining son of our departed brother, and of others who had come in, while we talked to them of the blessed things of Christ, it seemed we were receiving more than the promised hundred fold in this life. //

We found our brethren had been defeated in their purpose to build a suitable place for a chapel and preaching house, by ~~and~~ a contagious disease in the feet of their oxen - many of them dying, and nearly all being disabled for a time - but in the Spring they hope to go forward and complete the work with our assistance. // "Melichan is a small village and unimportant in itself, but as the centre of a group of villages in a beautiful and fertile plain we feel anxious to hold it permanently that the light of the truth may fill all that region. One of our students, Mourad, was there last winter, and through his zealous labors, much new interest was aroused.

Erzingan: Brightening Prospects

"From Melichan we proceeded directly to Erzingan, passing through a wild, mountain region, formerly ruled by Koordish chiefs independently of the Turkish government. They are now subdued, however, and their deserted Konaks (palaces) many of which ~~many of~~ we saw, are falling to decay while their former occupants, ~~are~~ in poverty, in exile or prison, are suffering an oppression, more severe,# if possible, than that which they once practiced.

"The prospect at Erzingan is more hopeful than ever before. Six years ago, when I first visited the city, everything seemed totally dark. At that time Sunday was the great market day of the city; and of course the christians were without a day of rest. Two years after that, several influential Armenians, (be it said to their credit) uniting their efforts, secured an order from Government changing the market day to Monday. The Turkish population were so enraged at this violation of a custom which had become sacred from centuries of observance that they meditated rebellion and massacre; # but a prompt and skillful display of military power secured the peaceable observance of the new regulation. Now the people have a day of rest which they can devote to their spiritual interests.

"For a time the lack of a suitable helper obliged us to leave this city unoccupied, + but last year we were able to locate a colporteur and a preacher there. As a result of their labors, under the blessing of God, two families have declared themselves Protestants - one of them consisting of the father, an old man, and two sons with their wives and children - all heartily uniting in the new movement. The old father, in the warmth of his joy at our coming, said he felt as did Peter on the mount of transfiguration; "It is good for us to be here." This family being possessed of considerable wealth and influence were not permitted to become Protestants without suffering persecution, in the form of damage to their business or insult to their persons. But before our arrival this had, to a considerable extent, passed away. They had fitted up a house adjoining their own ~~for~~ our helpers, one room of which ~~was~~ is ~~designed~~ used for a chapel. This room was

~~crowded~~ filled, to overflowing, the Sabbath we ~~[illegible]~~ spent in the city – many turning away, unable to enter." //

While we were there a burial place was assigned to the newly organized Protestant community by the government, thus securing a recognition and stability which will be of great value. We were careful also to examine the motives of these men in becoming Protestants and were gratified to find that light had long been creeping into their minds and that they now acted under the solemn conviction that salvation is impossible except by accepting & practising the faith of Protestants. § Some of these new brethren ~~are~~ were originally from a village – Hazark – some distance west of Erzingan, the natives of which have long been accustomed to visit Bilijik, near Constantinople, for purposes of trade. There they have learned something of Protestantism, some avowing its principles. Thence light has entered that village and others of that vicinity. The new development in Erzingan is ~~an ray of~~ partly due to that light; And now the appeal is made – the same which comes to us from every quarter of our vast field – to send ~~them~~ a teacher, to that village. Our hearts are bitterly sad when we are obliged to turn a deaf ear to such appeals. + This we count a "missionary trial"; compared with which separation from the homes of our native land and the discomforts of residence and travel in this land sink into ~~comparative~~ insignificance. We earnestly beg our friends in America persistently to repeat that old but ever new petition, that the Lord of the harvest may send forth laborers into this harvest, which is indeed white for the reaper's sickle.//

Our party reached this place in excellent health. We were especially favored in escaping cholera and quarantine ~~at~~ which followed close after us at Constple and Trebizond.

Mr. Cole & Miss Van Duzer are at Khanoos having left the day after our arrival from Erzingan. After their return we hope soon to start - if quarantine does not prevent - for Trebizond & Ordo.

We are glad to see from the papers that you are safely at home again - we hope your health is much improved.

With much love for yourself & wife, in which Mrs. P. joins

Yours &c M. P. Parmelee

Erzroom, Oct. 24, 1871.

Rec'd Dec. 8.

Ackd Jan 22. 72

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Erzroom, Nov. 16, 1871.

My Dear Chapin :- Enclosed find a S.S. letter with a revised list of those to whom it is to be sent after lithographing. I have copied it carefully and wish the lithographic copies to be a fac simile of my copy. I think it will thus seem much more like an autograph letter which always is more effectual than printed copies. The list somewhat exceeds one hundred but I hope you will be able to fill the whole list with a few extra ones for special calls. If you must, however, cut the list down to 100. you will please throw out those that I have checked thus x. I hope you will be able to find the addresses of Messrs Pollard & Peabody in the Miss.y House.

May I ask you (or Mr Hutchins) to procure for me Braithwaite's Retrospect of Medicine for 1871 - also the N.Y. Observer Year Book for 1872 - also one of the best geographies and mental arithmetic, for beginners - sending by box. I do not want the Observer itself - only the Year Book.

Yours with love

M. P. Parmelee

Please [illegible] lithographed letter & let me know whether you print the full list or not. Perhaps copies might be sent to the Secies of the Board.

Erzroom, Oct. 24, 1871.

Rec'd Dec. 8

Mr. Pierce wishes me to say that
Miss Patrick's Littell's Living Age
is to be sent by box.
M. P. P.

Erzroom, Nov. 16. 1871.
Rec'd Jan. 8. 1872.
Ack'd Jan. 12

Erzroom, Turkey, Nov. 16, 1871.

My Dear Young Friends:-

Would you not like to visit, with me, one of our villages? We shall be about two days on the road and towards evening of the second day we reach the summit of a mountain overlooking a very lovely valley. In the midst of this valley flows a river winding gracefully from side to side — ~~over~~ against us rise high rugged mountains covered here and there with scrubby trees — while close under the mountains are seen villages nestling sweetly amidst clusters of trees, with fields of grain stretching down to the river. Dont imagine these villages to be like that in which you live, filled with comfortable cottages and stately mansions by the side of churches whose spires point heavenward. At the distance from which we are looking with difficulty can we distinguish the houses from the surrounding earth.

But jumping down from our horses let us walk down the long, steep descent that leads us to the valley. Once at the bottom, we find ourselves at the village of Melichan.

Erzroom, Nov. 16, 1871.

and as we ride into it, it is hard to tell where the street runs between, and where it runs over the houses, they are so nearly under ground. We stop at the door of one of our friends and are greeted heartily by an elderly woman wearing a large red apron and on her head a cotton turban of faded colors. We enter the "front yard", which is only a "barnyard", through a high hedge of woven willows plastered with mud and cow manure. Passing this, we go into the house which is low, dismal and dark. Here and there are posts which support the heavy mud roof, blackened with smoke and covered with dust and cobwebs. The well-trodden ground is the floor, and a hole in the roof admits the only light of the apartment. Here our friends throw down carpets and cushions for us to sit upon, folding our legs under us as best we can. Here they bring us sour milk, thin black bread, and, as a special mark of honor, honey and kid's meat. Here at night we sleep, suspending our hammocks from post to post, while the family sleep on the ground below us. During the night we hear the quiet-chuckle of chickens roosting near us, and long before light in the morning the cattle pass ~~through~~ from the stable within, through our apartment, to pasture.

And we are happy even in *such* a place because we meet Christ there. For many years the precious book of God has been in *that* house till its edges have become well smoked and its leaves well worn with the horny fingers of its daily readers. And only a few months ago Jesus came and took to himself Hohannes, the husband and father of this household. With great joy did this brother meet the King of terrors. Praising God for His love and mercy—exhorting his family and friends to live holy, faithful, christian lives—and heartily singing the words, "Heaven is my Home," he passed over the river and entered the heavenly land. How very *very* sweet must that blessed *Home* be to one who enters it from such a miserable hovel!

Feeling the holy influences of such a death bed we sat on that Sunday, while the rain drove through the open windows or dripped through the crevices in the mud roof, and talked to the company of earnest listeners of Jesus and of the mansions He has prepared for all who love Him. Do you not think missionaries, who enjoy such a precious privilege as this, ought ~~out~~ to be the happiest people in the world?

Erzroom, Nov. 16. 1871.
Rec'd Jan. 8. 1872.

Our student, Moorad, is spending his second winter in this village, teaching not only the children, but also the men and women to read, and inviting them to trust in Jesus. In the Spring our brethren there hope, with our help, to build a chapel and preacher's house, and before long we trust every village in that lovely plain will be filled with those who love the blessed Savior. Will you not earnestly pray for Melichan and all the villages of that plain?

Yours very truly,

M. P. Parmelee.

~~115~~

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Erzroom, Nov. 16, 1871.
Rec'd Jan. 8. 1872.

Erzroom, Nov. 23, 1871.

Dear Chapin:-

~~Two~~ One weeks ago I sent you S.S. letter for lithographing - hope it reached you in good time. I also asked you to send me the N.Y. Obs. Year Book for '72. Since that time I learn that it was sent last year to all missionaries free. If it is to be thus sent this of course I do not need a second copy. If not thus sent however please fill my order. - Mr. Cole has lately been receiving the Ill. Chris. Weekly & he is not quite sure whether it is designed for him personally or for the station. If designed for the Station please direct simply "Erzroom"

Yours &c

M. P. Parmelee

Please add my list of add~~resses the~~ following

✓ Rev. J. H. Edwards, for S.S. Tideoute, Penn.

✓ Rev. Lewis Francis, for S.S. Castleton, Vt.

Erzroom, Nov. 23. 1871

Rec'd Jan. 3. 1872.

ack^{d} " 12

115

Erzroom, Dec. 28, 1871.

My Dear Dr. Clark:-

The question of the transfer of the Bitlis missionaries to Van is exciting a good deal of discussion in our Mission at the present time - the Missionaries at Kt pressing the transfer very strongly while the Bitlis people are not convinced of the propriety of the transfer though anxious to do what seems best. I do not write now to ~~enter into~~ open up a discussion of the question ~~at all~~ - but only to ask you not to enter into the discussion at all to favor either side of the question - but to allow the question to come before our next Anl. Meeting, where, and where alone, it can be properly discussed and satisfactorily settled. Meanwhile, please do not disturb the prospects of any new missionaries appointed to this Mission, but await the action of the Anl. Meeting.

The fact is, our Kt brethren seem *determined* to push the thing through at all hazards, and taking the transfer

Erzroom, Nov. 23, 1871

as a foregone conclusion, are beginning already, to arrange matters accordingly —as for instance to invite Mr. Walker to go to Mardin. Now all this, you cannot fail to see, is altogether discourteous to to the Bitlis Sta. as well as to the other members of the Mission. I trust therefore you will not use your influence to favor irregularities nor to join a strong station like KT in carrying its point against a weak one like Bitlis. You know that under certain circumstances I am in favor of the abandonment of Bitlis as a station — but it is not to be done hastily or by one or a few having their way in the matter — There must be a fair decision of the question after deliberation in accordance with the candid convictions of a majority of the Mission.

Yours &c

M. P. Parmelee

Erzroom, Dec. 28, 1871.
Rec'd Feby 6. 1872.
Ans'd [illegible]

Mrs. Nellie Parmelee
Oswego, Feb. 6. 1868.
Rec'd. Feb. 10.
Ans^d Feb. 12

Oswego, N.Y. Feb. 6th 1868.

Dear Dr. Clark:—

I write to answer your questions concerning Miss. Eaton. She was a classmate and roommate of mine at Mr. Orcutt's school where she graduated. She was not a brilliant scholar, yet not dull. Her age I think is about twenty eight. She is an earnest, faithful, hopeful Christian and I have no doubt would make a good missionary. Her work would be to take the oversight of and perhaps to teach the girls' school and to talk and read to the women. A missionary's wife with all her cares cannot do one half that might be done among the women.

Miss Eaton would also be a great deal of society for me. Indeed I should be willing to go back to Erzroom without any missionary family if she could go. I have proposed to her to go with us, because you told me in Boston that if I could get a lady friend I might do so. Miss Eaton is anxious to go but I am afraid she will not have enough courage to brave the opposition of friends. She is a niece of Rev. Horace Eaton of Palmyra. N.Y. and with him makes it her home. Her uncle and aunt think there are few equal to her. What do you think of her going with us?

My Physician says there is little doubt but that I shall be able to return early in the summer. My rapid improvement is the cause of much wonder, especially to those who knew what bad lungs I had six months ago.

And now Dr. Clark there is one thing which I wish very much to know. Do you think the Board want us to go back, and do you? Please won't you tell me truly? I am very homesick in this country, and I long to be in Turkey, but I do not want to go, if we are not strong, to be good missionaries.

I know you have many cares, but can you not write just a short letter all to me?

My love to Mrs. Clark

Aff. your missionary sister
Nellie Parmelee.

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Erzroom, Turkey, Sept. 28, 1871.

Rev. N. G. Clark,

Dear Sir:

As Mr. Parmelee is very busy assisting our Erzroomiah friends this morning, I have volunteered to inform you of our safe arrival at our home one week ago to-day. We left London, as you already know, on Friday, August 25th. spent that night at Cologne, and the following Sunday at Nuremberg, reaching Vienna late Monday night. There we were obliged to remain until Friday because our trunks were not forthcoming. However, we got to Constantinople in good time, Monday Sept. 4th., found Mr. Cochran who had arrived the same day. On Friday we took steamer for Trebizond where we arrived Tuesday morning, and were met by Mr. Pierce with

VIII

that I could get a lady friend to

put to me to

in the oppos

Colored Palm

for home Her [illegible]

[illegible] that day

doubt but that

My object in

especially to the people

the age.

is one of

two good horses for Miss Patrick and myself, making our overland journey a pleasure. We left T. on Wednesday, the 13th, arriving here, as I said, on Thursday, the 21st, receiving a hearty welcome from our associates, and the native brethren, also. The Persian party left T. two days later, and arrived here on Tuesday last. They expect to go on to-morrow. We have all made the journey very successfully, and are, I trust, not altogether unthankful to Our Father for His great mercy to us. No doubt my husband will write more at length when he finds time, and is a little rested. We have been unable to get any leisure up to the present time. I trust that you are once more a united family, and that your travels may prove to have benefited your health very materially. With kind regards to Mrs. Clark, in which Mr. Parmelee would desire to join were he here.

Yours truly,

Julia Parmelee.

Erzroom, Sept. 28. 1877

Rec'd Nov. [illegible]

[illegible] Dec. 1. 77

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Mrs O. L. Parmelee
Ans'd Aug. 1.

South Hadley.
July 25. '68.

v. N. G. Clark;
Dear Sir,
I see by the
ngregationalist last week that
time of our sailing is
ied for August 13th; and
s Baker and Miss Price tell
that the farewell meeting
l be in Boston. If this
ter is true, may I trouble
u to inform me as soon as
sible of the time of the
eting, as it will make some
fference in my plans for
intervening days.
I left Toledo last week and
not return again.

letter sent here to the Semir
l reach me at any time.

Very truly yours.

Olive L. Parmelee.

719

416 Superior St. Toledo. O.
June 15, '68.

A. C. Clark:
Dear Sir,
May I intrude
moment, to ask a question or
[illegible] and if I ask it of the wrong
person, will you excuse it? I
know you must be very bus-
the cases that come before
in detail — but I remember also
permission to ask anything
about things of [illegible]
assignment. My boxes are to be
sent on to New York, I suppose [illegible]
[illegible] to be marked?
If I send about the 1st of August
has been planned, I want to go on
[illegible] as early as the middle
next month, to see to my
packing there and it would be

best to get my boxes here at
week before I go.

Has not Lewis a letter or note
Father made any plans in regard
to the packing of my furniture
in Boston. I certainly do not
to burden any one else with
that belongs to me. so if it is
would be much better to come
Boston myself after July 3rd
before it necessary, to see to the
packing of my things.

The ladies of our Society are
very much interested in our
But we - three precious letters
welcome from Mr. & Mrs. Willett
and Miss Swanson and Mary
which our Pastor wife began
privilege of reading to the
seemed to arouse everybody's
and I am sure the work of

Miss C. L. Parmelee
Toledo, June 15, 1868

Turkey has secured a sure place
their sympathy and prayers.
ladies have these ideas of my
reach, and the field of labor there
the same danger of their spoiling
"prudent and economical"
than that the Board desires. But
will try to give a faithful account
the Treasurer. Is it necessary that
should everything given come by
to the Board by personal friends?
at all [illegible] from the
[illegible].

and shall be very thankful for
suggestions in regard to this
collection or any other.

Very truly yours,
Clara L. Parmelee.

Miss O. L. Parmelee

Toledo, June 15. 1868.

Rec'd June 18.

A. by L.L.W.,
June 18/68.

Mardin, Jan. 27, '69.

Rev. N. G. Clark:

Dear friend,

I haven't forgotten your kind and cordial invitation to write often and fully: and there have been a great many times when it would have been a delightful pleasure to sit down and tell you of all the joys which have filled our cup since we said good-bye to you in Boston last August: but as "Secretary" you must have more than you can well bear to read the epistles of those who must write, and so I have refrained from writing! Am I over kind? But this week, not knowing Mrs. Bowker's address, I venture to trouble you with this note - it is unsealed, and so if you should read it in some idle (?) moment, it will be no harm - indeed what little there is in it I should be glad to have you know - only I can never tell what a happy home we have here with Mr. & Mrs. Williams and the dear, sunny Andruses. Did I give you the impression that it was a trial to come away from the work I had so long enjoyed at South Hadley? You spoke of it in your last letter: and I believe you are right - but don't think I repent of what I have done. The ties that bind me to America are very strong, as for all missionaries, and I don't anticipate that they will weaken as the years go by. But I am so happy here - the Lord has done such good things for me - I haven't the least inclination to look back, with any thought of turning.

Excuse me, Dr. Clark - your kind words of sympathy must be my apology.

With love to Mrs. Clark and yourself, in which Miss Baker joins me,

I am

Yours in christian love,

Olive L. Parmelee.

[illegible], Jan. 27. [illegible]

Rec'd March 24.

Ack Ap. 11

Mardin, Sept. 8. '69.

Rev. N. G. Clark:

Dear Sir:

I think you made a request last winter, that whenever any letters were written to Sunday Schools in acknowledgment of contributions for mission scholars, you might be informed of the fact. I send by this mail a letter to Rev. C. C. Carpenter, thanking the church in Lookout Mt. Tenn. for their remembrance of one of our pupils. Mrs. Carpenter is a very dear friend of mine. The three or four years of her missionary life in Labrador, I followed her with my earnest sympathy and prayers, little thinking then that she would come home to have the same interest and care for me. Mr. C. was obliged to leave the work because of his health.

The long summer has left us all with very little superfluous vigor, but we are all able to go on easily with our daily duties, and hope the fall weather will make us quite ourselves again. Miss Baker joins me in an affectionate remembrance to yourself and family.

Very sincerely yours,

Olive L. Parmelee.

Mardin, Sep. 8. 1869.

Rec'd Oct. 18.

Ack'd Jan. 25/70.

Mardin, Nov. 5. 1870.

. N. G. Clark, D.D.

My dear friend:

Your favor of Aug. 8. was
welcome — I only wish it were in my power
d in return words that would so much cheer
ncourage you in your part of the great work!
speak of not hearing from us often. Perhaps
not sufficiently magnify our office, but
ment of our lives is usually so quiet, it is
hard, at least for my pen, to find a suffi-
stimulus for writing any but those familiar
s, such as one might send to her own pastor
there could be no fear of the great Mission
" before her eyes. It seems as though one should
a great deal to report when she sends anything
igh an authority as that! It is possible to
the past months especially with their burden
re and anxieties have made us a little
h — we have thought too much of the work, the
y joys and sorrows of our life, and too little
e dear friends away who wanted to share in
ll. Do excuse us if we have trespassed in
respect. I have quieted the few reproofs of my
conscience by remembering that my letters
s. Gould and Mrs. Bowker have been sent.

Mardin, Sep. 8. 1869.

open to the Mission House.

But to take your kind inquiries in their ow
as to my own health, it is very good indeed -
better than it was one year ago. // The heat of
summer did not prove nearly as trying
of the first year, largely owing, I presume
airy and more comfortable houses. It was
a relief to get up above the filth of the city
the breezes are not so heavily freighted with
odors - to have larger rooms free from stifling
impure airs. We all enjoy the change heretofore
and are in better health for it. We often sit awak
wish the dear friends to whose kindness we are tha
these comforts, could one and all look in suffici
our happy home and rejoice with us that our wor
have fallen in places that have so much of
dear old home air about them. I doubt if fait
of them would feel that the Lord's work here read
because our houses are not as damp and cold as a
winter, or as close and stifling in summer
are the houses of many of our people.

How much I enjoy this little school of ours, how
be difficult to put in words. The joy is ever tha
grows every day. The women came back to in the
the spring much more ready to take hold of their
studies than they were a year ago. Their

had opened their eyes to their own needs: and
ave improved rapidly all summer, spite of
hindrances, from sickness among their children. We are
tally pleased with their advance in Bible
ledge, and their readiness in using what
each day acquire. We are now going out with
one afternoon every week, visiting from
e to house, and reading, talking and praying
y the women, some of whom rarely, if ever, hear
uth in any other way: and as we see their
ifection, their tact in meeting objections, their
ectness in pressing home the truth to the
awakened consciences of their poor sisters,
e thankful that the Lord has given us these
efficient co-laborers at the very beginning
r work here. O that their number were mul-
lied a thousand-fold! But we must wait
faith and patience for that. The field is not
ready for a *large* school of the kind we have.
is a great work first to be done in elevating
women and girls to a point where they can
it by a school. And all this is the work of time
Poor human nature is such that it is spoiled
er than improved by too sudden a transfer
in the lowest degradation to even a low degree
vilization!
eantime while we are waiting for the school

to grow larger and give us more work in tha
tion, there is more than enough for us to do
ing among the women and having meeting
them. We have done less of this than we had
to be able to do, because there are so many hin
here in Mardin, growing out of the objection
men going around much in the streets, + es
unmarried women. Mr. Williams says Mar
is worse in this respect than any city in wh
has been, and his observation has not been
However, slowly the door seems opening. T
labors of the women in the school are doin
to open it: and though we scarcely have fait
look for large immediate results, we enjo
little we can do, and believe that the Lord
in time, honor His name in it all, and sav
precious souls from among these poor sist
whom it is so difficult to reach. Our pupi
be with us till the last of this month, when th
go away to their winter's work in the village
Mr. Andrus and Mr. Pond are now in
and tomorrow expect to ordain a pastor ov
little church there. The particulars of so im
an event you will hear fully from them, I
sume, and will rejoice with us that Mr. W
after his long years of waiting, has now the pr
of sending one to put this seal to the work

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he himself cannot be present.

ek ago today we welcomed Mr. Cochrane from
iah for a short visit — it was quite too short, when
re so many questions to discuss and, each different
to compare. We enjoyed his being here very
h, though little progress was made in converting
his view, that it would be better to open our
to all who could be induced to come at Mission
se, whether or not they are Protestants or in
espects suitable persons to be training for
ionary work. I was very glad to hear all that
be said on the other side, but it seemed plain
the results attained under that system have
een such as to justify our changing our plan,
et before we have more fully tested it than we have
able to do with all the disadvantages under
we have labored the past two years. Another
mer we shall make more effort to fill up
chool.

if I am not careful I shall trespass on your
ious time. We are delighted to hear of your
oved health and to know that you can take
part of the old duties. Miss Baker unites with
in love to yourself and family and all who love
ork here in Mardin — she will write you soon.
ecial remembrance to Dr. Wood and family —
r. & Mrs. Tollman also.

Yours in the work of Christ. Olive L. Parmelee.

Miss O. L. Parmelee.

Mardin Nov. 5. 1870. N

Rec'd Dec. 30.

W. W. Ack'd. Aug. 12. '71

23 Mardin, June 14. 1871.

Dear Dr. Clark:

We arrived safely in Mardin a week ago yesterday, Tuesday June 6. fifteen traveling days from the time we had that delightful little visit in the tent at the Broken Khan. The heat was very oppressive as far as Aleppo. Spite of every possible protection and trying to avoid the greatest heat by stopping at noon, we still felt it keenly and had of course a great deal of anxiety as to the journey from Aleppo here. But the Lord was very merciful to us, and before we left Aleppo the heat began to moderate so that the twelve remaining days were accomplished with far more of comfort and safety than we had anticipated: though as we so often said to each other, our fears were lessened by remembering the prayers behind us, as well as those before us, and by our confidence that the good hand of our God was surely with us. We took the longer, but cooler mountain route by Severek and Diarbekir, and found the high, rolling country much pleasanter for the eye, as well as safer for the head, than the hot, barren plain would have been. The roads were good and easy for our horses: there were clouds every day with a good deal of wind, and most of the time we found at least a wee bit of shade under which to rest while we stopped two or three hours in the middle of the day. The Sabbaths especially seemed favored as regarded a cool breeze and abundance of clouds, so that they proved to us pleasant days of rest for both body and soul. There were some weary hours of course, for we made long stages of eight, nine or ten hours each day: but the weariness was so much less than we had anticipated, and the mercies so many more, that our tongues could scarcely speak of anything but the exceeding goodness of our loving Father. Not the least among our mercies was this - the daily consciousness we had of living in His immediate presence and receiving everything directly from

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his burdens ghest.

An Assistant has engaged for the School with this very end in view - that both the brothers may be relieved of some of the less important school duties.

We were thrown so unexpectedly into the midst of Annual Meeting on our first arrival here, that there has been no time to think whether or not I am very tired. I am quite inclined to think however that I shall continue as well and strong as I have so far appeared to be.

About our Annual Meeting I leave others to tell you more formally. In many respects it was a most precious meeting - the ordination of Dr. Reynolds gave a solemnity of interest to the whole that was profitable to us all. Mr. H. S. Barnum brought up the motions with regard to "Theology" and the "Ladies voting," with most admirable tact: but Bro. Pond feels evidently very much hurt by the two things, and by the apparent want of confidence shown, as he expressed it, in the unequal division of labors and

70.

this hand - a consciousness ~~that~~ it is easy ~~to~~ [illegible] the whirl of our busy life at home: so that Mr. [illegible] and I both feel that those days of separation from our work here were not lost days so far even as the work is concerned - we come back to that work better prepared for it spiritually than when we went away.

We tried to take good care of each other as you suggested: and I felt every day exceedingly thankful that, if I must journey so far, I had with me a brother whose kindness and thoughtfulness were all that a sister could possibly desire. I was only sorry to see every day evidence of the fact that the strain of the past year's labors and anxieties has told upon Br. Andrus seriously and he is not able to endure as much as when I first saw him more than two years since. He himself feels it, and you may be sure we shall spare no effort to make his duties as light as possible - his burdens must be heavy at the lightest.

An Assistant has been already engaged for the School with this very end in view - that both the brothers may be relieved of some of the less important school duties.

We were thrown so unexpectedly into the midst of Annual Meeting on our first arrival here, that there has been no time to think whether or not I am very tired. I am quite inclined to think however that I shall continue as well and strong as I have so far appeared to be.

About our Annual Meeting I leave others to tell you more formally. In many respects it was a most precious meeting - the ordination of Dr. Raynolds gave a solemnity of interest to the whole that was profitable to us all. Mr. H. S. Barnum brought up the motions with regard to "Theology" and the "Ladies voting" with most admirable tact: but Bro. Pond feels evidently very much hurt by the two things, and by the apparent want of confidence shown, as he expresses it, in the unequal division of labors and

responsibilities: Mr. Andrus, in the presence of Dr. Raynolds, had a free and frank talk with him about some of the reasons for such a division in the past: soon after which we had station meeting and formally transferred to Mr. Pond some duties he has not had, as a mark of a willingness to trust him, and to give him an opportunity to win the confidence he feels we wrong him in not giving him. Unless this were done he said his own self-respect left him no alternative but to resign and go home.

Our having a vote will often prove a burden I fear. but in this case we were happy to use the privilege accorded us — Mr. Andrus heartily coinciding: and we do hope the Lord is leading us out to clearer skies than we had feared. Certainly our brother has every motive to faithfulness up to his ability for he felt his position keenly when he found how the brethren present felt about some things, and the manly way in which he has borne himself has pleased us. Do not forget to pray for us, while you try to find a *thoroughly competent* teacher for this Theol: Seminary.

Our coming home was greatly saddened by finding that only the day before our arrival, dear little Bertie Pond had been laid away in the Prot: cemetery beside the sister who went home two years ago.

The loving Father knows why we must have sorrow upon sorrow, and we do trust His love, even while we plead every day that if it be possible He will spare to us the one frail little life left in our home — that of our year and a half old Hattie Andrus.

I was happy to find Miss Baker so well and enjoying our school of seventeen pupils — the joy of going on together in our work is increased by this my long absence. My special love to Mrs. Clark and to Mary. With much love in which Miss Baker also joins.

I am
Very sincerely yours,
Olive L. Parmelee.

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Rev. J. E. Pierce. 124

Theo. Sem. Bangor.
March 11th 1868.

Rev. Dr. Clark— Rec'd March 24

Dear Bro— Ans Ap. 3d

Your kind letter of Mch. 7th is received. It gives me great pleasure to learn the action of the Committee. I feel very unworthy to undertake so great a work. but I accept the appointment cheerfully & joyfully— trusting alone in the grace & strength of my Master— The promise "And lo. I am with you alway &c." is my strength & joy. Relying on Christ I hope I may be able to meet your expectations, & do some humble service in the blessed work of spreading the glorious gospel of Jesus Christ. but I greatly need your prayers, & your indulgence, as well as aid-

In regard to the time of goin
out. I can hardly answer you
definitely. As far as I am concerned. I am ready to go at
once. As soon as you think best
after my graduation from the
Sem'y in July. but Miss Gray
is still in the West. & I know not
how much time she will require
to make the necessary preparation
She will come to Maine in abo
four weeks. & I think I can say
we will go in Sept. or Oct. Yo
can judge better than I. perhaps. how
much time is necessary to prepare
We are at your disposal. ready t
go at any time. provided only. th
sufficient opportunity is given t
get ready.

In regard to the place of labor. I
am also at your disposal. I
only spoke of Eastern Turkey becau

I know more about that field - but, I am free to tell you, that I think Bro. Wheeler does not care much to have me go with him. That with other reasons, makes me per*fect*ly willing *not* to go there -

Miss Gray is inclined to be bilious, & I hardly think it would be well for her or me to go to India - Central, or Western Turkey will suit me best, I think - I am inclined towards Central Turkey, but I hardly know enough about them to say which I prefer - I wish you would give me a little statement in regard to the *needs*, & *prospects* of these two missions - & to which you would prefer to send me - Also, please tell me about *when* you would like to have me go - if it will be well for me to do any thing about learning the language

upon I go - or do anything with the
study of medicine - Some of my
friends wish me to study Medicin
Please give me any directions y
may think will be of use to me -
I shall be glad to know, as soon a
possible, where & when we are to go -
I do not wish to say - I leave it wit
you & the Lord to direct my steps

Respectfully Yours,
J. E. Pierce

Theo. Sem. Bangor.
May 20th 1868.

Rev. Dr. Clark.

Dear Bro. I write to express the hope that you will not want us to go to Turkey before Oct. for I don't think it will be possible for us to get ready before that time.

I hope to hear from you soon, & to know just where & when you would like to have us go.

Bro. Cole & I hope you will find it best to send us together.

Don't you think it will be well for us to be ordained in Bangor. "Anniversary Week"? Can you not be present? We wish very much to have you or Dr. Treat here.

I have no news of interest.

With much respect. Yours in Christ
J. E. Pierce.

Rev. J. E. Pierce

Bangor, May 20. 1868.

Rec'd May 21.

Ans^{d} May 22

Theo. Sem. Bangor.
June 4" 1868 –

Rev. Dr. Clark –

Dear Bro – I received a letter last night fr Mr. Parmelee asking me to go to Erzroom with him – to start as soon as the first of Aug –
I hardly know what to say, but shall not give him an answer till I know what your wishes are in regard to it. What do you advise? I would say much rather not go till Oct. if possible. I want to go with Bro. Cole – but if we cannot go together – & you & Dr. Treat. together with Mr P. wish me to go to Erzroom. I will try & do what is duty –
Please give me your advice.

Recd. [illegible] June 8 – J. E. Pierce –

Rev. J. E. Pierce

Bangor, June 4. 1868.

Rec'd June 6.

Ansd " 7th

Monmouth Me.
Aug. 8" 1868.

Rev. Dr. Clark.

Dear Bro. Your note was received last evening. We expect to arrive in Boston Tuesday Eve. by cars or early Wed. morning by boat.

Can you not make arrangements to have Dr. Manning's Sermon printed? Bro. Cole & I. & the Students generally wish it very much.

Yours in haste —
J. E. Pierce

Rev. J. E. Pierce

Monmouth, Aug. 8. 1868.

Rec'd Aug. 10.

Erzroom. Turkey. Feb. 4th 1869 -

Rev N. G. Clark -

Dear Bro. This is my first opportunity of addressing you, from the Mission Field. I have not written before, for the reason that I could not speak from Experience & I did not wish to weary you with unnecessary letters in regard to our journey - or matters in which you could have no particular interest. Now, after having been four months, at the "Front," & having seen the "Enemy", I can speak more intelligently in regard to the Situation. First. let me say. What I have seen of the contest, only makes me the more eager to enter the Struggle. and engage the enemy "hand to hand". I prefer the "noise & smoke of battle" to "Winter Quarters", or "Camps of Instruction". But I am well aware that Soldiers in the "Army of the Lord" need to be *thoroughly* *drilled*. *armed* & *equipped*. So I will take it patiently. & try to show myself a good soldier by doing well my present duty. But is it any wonder that we are impatient. when we see around us such a field for action. such a harvest to be gathered in. & yet we are able to do only the work of children? I suppose I express only the feelings of every new missionary. when I say that I long for the time to come when I can open my mouth in behalf of my Master's Cause - & point my brothers to the Lamb of God -

We find here in Erzroom a comfortable home - a pleasant circle of missionary friends - & a field of labor sufficiently large & difficult for even the most ambitious. Things were moving rather slowly, when we arrived - & the hearts of the people were cold & indifferent. But by the blessing of Heaven, Bro. Parmelee has been able to set the wheels in motion - to inaugurate a new system of things, & to cause no small stir in the "Camp of the Enemy". So that even now, rumors & threats begin to reach our ears. Several weeks ago, two of our helpers were sent to Kars - a city about 36 hours distant, to begin there a work for Christ. They found a few friends ready to receive them - & many others anxious to obtain books, & ready to talk on religious subjects. The Armenians became alarmed, & endeavored to drive them from the city - but the men had good courage, & determined not to leave till compelled to do so - They suffered considerably from a mob - & finally, the city authorities, taking part with the Armenians sent them back to us, under the charge of a Turkish Guard. And at the same time - the Armenians in the city & villages near by us - petitioned the Pasha, to have him put a stop to our going out to different villages, on the Sabbath, to talk with the people on religious subjects. He is said to have replied that so long as we did nothing by force, we had a perfect right to go - & if we preached false doctrine, they must preach against it - & if we preached the truth, it would prevail. So they are not likely to accomplish anything in that direction. The Pasha has also promised to give an order for our helpers to return to Kars, under protection of the government - & as soon as the order is given, the men will return - with the purpose to stay. The prospect is that a great work will be done in that city.

In Erzroom, the church & christians not yet members of the church, seem to be inspired with new life - & many of them are anxious to see a work of grace begun & carried on in this whole region. They have adopted the plan of going, two & two, to every family, whom they think to be in any way friendly, or willing to receive them they converse (with them) as far as possible, on religious subjects - & read & pray with them. We think we see some fruit from this kind of labor already - & we hope much for the future. But there are many obstacles to be overcome - & we may have our faith & patience sorely tried before anything like the desired result is reached. We hope, however, to be able to report progress, in every letter.

As for myself & wife, we are happy & contented - &

rejoice in the hope of spending our lives in the Foreign Missionary Work. If we are happy and contented *now*, how must we *love* the *work*, when we shall be able to take our places by the side of veterans in the service, & devote our full strength to the glorious work of preaching the gospel. We look forward to that time with *no little* interest & with feelings of impatience, almost. We feel that God has greatly honored us in calling us to this blessed work & it is our constant prayer, that we may be *faithful servants* & *successful missionaries*. We are greatly encouraged by the prayers & kind words of friends at home & we feel sure that we are not forgotten by any member of the Board. There is a prayer meeting in our sitting-room every Tuesday P.M. & almost without exception one or two earnest petitions are put up to God for a blessing upon the Board & especially upon the little meeting in the "Committee Room".

How is the missionary spirit in Bangor? I hope you will appoint, at least, *one* or *two*, from the graduating Class. Chapman is just the man for China if you can get him.

With much love to yourself & family & to all friends at the Mission House. I am

Very respectfully, yours &

J. E. Pier

Erzroom, Feb. 4. 1869.
Rec'd. March 24.
Ans. April 16

Erzroom - Turkey - May 24" 69 -

Dr. Clark -

Dear Bro - Bro. Cole & wife left for Harpoot May 13" - Bro. Parmelee started a week later. This leaves me alone, with the ladies, in charge of the Station - We all wanted to attend the "Annual Meeting" but Mrs. Parmelee is not able to travel so far at this season of the year - Miss Van Duzee has become very much interested in her school, & did not feel that she could leave it - And it seems really necessary that someone "stay by the stuff" - so I remain, & do what I can to keep things in running order - So far, everything goes well - I have some care, & considerable work - but, on the whole, rather enjoy it - // "Our Schools are prospering finely, considering the difficulties under which we labor. + Miss Van Duzee's School numbers fifteen girls & women, + five of whom are wives of young men in the Training Class, + two of them are girls from one of our villages, + & the remainder live in the city - The Training Class numbers twelve, at present, with a fair prospect of one or two additions - Seven of them are from one village. They are all hopeful young men, & enter into the work with a good degree of interest - Every Sabbath we send them out two & two, into the near villages; & they generally return much pleased with their experience, though in several instances they have not been received into a single house, & have been driven from the village by ~~being~~ stoned. The Armenians were determined to stop our going to the villages to preach, & used every means in their power to accomplish their purpose. We had to fight quite a battle with them, but by the Master's aid we have conquered, & our helpers now can visit any village on the plain, without fear of molestation. The hottest fight was at Sham, a large village, only half an hour distant from the city. The first time it was visited, two or three of our young men went alone. They were not received into the village, but were driven back by a crowd of men & boys, who followed them nearly to the city, all the while pelting them with stones, & insulting them in every way possible. The same day others were driven out of other villages. ~~in the same manner.~~ We soon found ~~out~~ that the villagers had been advised to take this course, by the leading Armenians of the city. A complaint was made to the Pasha, & ~~in consequence~~ several men, from two of the villages, were put in prison, & kept there till the missionaries asked for their release. This created a great excitement, & men began to

tremble. In the mean time we had succeeded
in renting a room in Ghan, for one year, &
the following Sabbath we went there intending to
hold a meeting. This time the men kept silent, but
the women & boys created such a confusion
that we could accomplish nothing. Seeing that
no good would result from staying in the village,
our forces began a retreat to the city. After retreating
a short distance, they sat down by the way side, & began
to read, sing, talk & pray. Soon the crowd became noisy
& they retreated a short distance farther, & again
began to sing & preach to their pursuers. When they
became boisterous, they would again move on, & so they
retreated, in good order, to the city, but all the while kept
up a "running fire" on the enemy. ~~This time~~
the English Consul thought best to inquire into the
matter, & ~~in consequence~~, the next Sabbath, we had
Zabties
an Officer of the Turkish Army, & four Zabtiers
to protect us. This completely silenced the enemy,
& now we have rented rooms in six different
villages, & could rent as many more if we wished.
"Just at present the people are very busy putting in
their grain, & very many of them work on the
Sabbath, so we generally have audiences of not more
than ten or fifteen - sometimes only three or four.

but we ~~have~~ hope ~~that~~ the little seed we are able to sow will prove to be good seed, & that some of it will bring forth fruit to the glory of God. Next winter we hope to locate helpers in all these villages into which we have gained an entrance, & we expect to see the good work going forward.

"For a week or two, we have heard nothing from the Enemy, & persecution has ceased & all goes on smoothly; but we have no reason to hope this state of things will continue, for we find that the Pasha is not a reliable man. He will do us a favor only when it seems for his interest to do so - & is always ready to please the Armenians, when he can do so without harm to himself. He would like to drive us out of the city, but he has a wholesome fear of the Authorities at Constantinople.

"The work in the city goes on slowly, as usual. There is a good degree of interest, but no special activity. Here must we need the presence of the Holy Spirit. Pray for Erzroom" - Did you receive a letter from Bro. Cole, written in Jan - & one from me, written in Feb.? We have heard nothing from any of our letters - except one or two of Bro. Parmelee's - The Broomiel party is expected here about June 15. Mrs. Pierce has been quite sick - but is now much better, & hard at work - With much love & kind regards to all
Yours in Christ - J. E. Pierce

J. E. Pierce.
Erzroom, May 24, 1869.
Rec'd June 28.
Ans'd July 31

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Erzroom - Turkey
Sept. 1st 1869 -

Rev. N. G. Clark }
Secty. A.B.C.F.M. }

Dear Bro - In reporting Erzroom Station, for the month of Aug. I can record no very startling events, or communicate any thing particularly new and interesting - At this season of the year, the air in the city is very hot and dry - the streets and houses filled with dust - and it is about all the people can do to attend to their most necessary daily cares // The villagers are busily engaged in harvesting and threshing their crops - So much so that the Sabbath, like any other day, is a day of labor. Men, women and children are in the field, # or at the threshing floor, every day of the week - consequently our young men, who are in the habit of going out, two & two, on the Sabbath, to talk with the villagers, and preach to them the Gospel of Jesus Christ, frequently go and return without having been able to find a single listener, except ~~it is~~, that, now & then, like our blessed Master, they expound the Scripture to some fellow traveler, # or, while resting at a fountain, ~~they~~ preach to those who go thither to draw - To one brought up in New England, where the Sabbath is regarded as a day of rest ~~and as~~ a day to be kept "holy unto the Lord". The almost universal desecrations of the day, which he sees in this Eastern country is most painful. If there is any one particular in regard to which this people, both Protestant & Armenian, need instruction, more than in an other, next to a true faith in Christ, it is in regard to a proper observance of the Sabbath. Among the Armenians it is simply a holiday - a day of feasting & drinking, visiting & horse-racing, and I am sorry to say there is far too little difference between them and the ~~members of our~~ Protestants. ~~Churches and Communities~~ The Turkish Sabbath being on our Friday, they, of course, pay no regard to our Sabbath. The shops are open in the markets, the streets are filled with caravans passing and repassing, and the sacredness of the day is almost entirely destroyed by the continual & terribly disagreeable squeaking of the native carts, the barking of dogs, and the cries of children at play in the streets. Consequently, it is not at all strange, if those who would do right, find it difficult to restrain themselves & families from joining, to some extent, in the noise and bustle around them. It is our constant aim to impress upon our people the necessity of a proper and faithful observance of the "Fourth Commandment", but we find that they need "line upon line, and precept upon precept."

The 30th day of this present month will be the first anniversary of our arrival in Erzroom ~~and~~ the end of our first year of missionary life. In looking back over the past year, I am made painfully conscious of my unfaithfulness in many things, and I deeply lament that I have done so little for the Master, who has done so much for me and mine. The year has been one full of work, trial and study, but time never passed more rapidly or pleasantly, and I am confident that no young pastor in America has been more happy in his home and in his work than we have been in ours. The novelty of the thing has, in a great degree, passed away, and we are now face to face with the realities, the toils and trials of a missionary life; but the realities are pleasant, the toils are not tedious, ~~[illegible]~~ and the trials are not hard to bear. We are happy, content, and hopeful; and every day feel gratitude ~~in our hearts~~ to the kind Father, who has brought us to this difficult but promising field of labor.

In reviewing the year about to close, we find many things to encourage us to hope for better things in years to come. God has graciously spared the lives of all our little circle - given us, in general, a good degree of health - and we new missionaries have been able to apply ourselves almost without interruption, to study of the language - and are Encouraged to hope that we may soon be able to enter more fully into the work of teaching & preaching Christ to the ignorant people around us -

In addition to the two schools - one for small boys, and the other for girls, which were in operation when we came - Miss Van Duzee now has a school of fifteen or twenty girls & young women - the most of whom give promise of becoming useful in the work - either as teachers, or as wives of helpers - We also have under our care & instruction, a class of eight or ten young men, whom we hope, in due time, to send forth as faithful laborers in the Lords Vineyard - One serious obstacle in the way of rapid progress in the Erzroom field is the lack of good earnest helpers - We have but six or eight - all told - and none of them are real first class men - We think they are all christian men - but not men of large influence - such as are needed to give the work a fresh impulse, and carry it on with hope of speedy success - On account of this want of men of influence, we have thought it best to devote a portion of our time to training and Educating a few of the best and most promising christian young men in our Churches - hoping, by the blessing Heaven, to send them forth, in due time, well prepared for the work before them -

The work in the city, and in the villages does not move forward with as much interest & spirit as we hoped - yet we have accomplished some thing - We have effected an entrance into six or eight villages, near the city, and expect to occupy the most of them during the winter - May the Lord open the minds & hearts of the people to receive the truth - Persecution in the villages has almost entirely ceased - and the people in several of them are trying the plan of *letting us alone* - Sabbath after Sabbath, our young men visit them without being able to find one ready to listen to their words of love and warning - But yet, we firmly believe that the Lord has a people in all these villages - for the present, they are silent, and stay away through fear and want of perfect confidence in the success of Protestantism - They are waiting to see how we prosper in the city - Could we have a real, genuine revival in the city, and the church here be placed upon a firm basis, I doubt not hundreds from the surrounding villages would join us -

// ~~I have mentioned~~ "There are several reasons why we hope for better days in Erzroom; but we find our greatest encouragement in the fact that our people manifest a much better spirit in regard to giving, and making personal sacrifices for the cause of Christ. As you well know, untill now, the people they have been carried in the arms of the missionaries. If anything was to be done, the people felt little no responsibility in the matter - the missionaries would make it all right. Consequently, it is now a little difficult for them to take the lead and receive only advice and necessary aid from us. But we have put the burden upon them, and they bear it manfully. This year, they pay one half the preachers salary - 1200 piasters - whereas last year they paid only one sixth. They also pay more for the schools than ever before; And in addition to this, they have paid nearly ~~six thousand~~ (6,000) piasters towards a new Chapel ~~which is~~ about one half the whole cost; And I am happy to say, that the walls are up, ~~the~~ roof covered, ~~the~~ and in a few weeks we hope to have a comfortable & convenient place of worship, built and owned by the people. Every man has paid something - we think as much as ~~they are~~ he is really able to ~~give~~ pay - and every one has an interest and pride in the work. ++ We have been obliged to encourage the people, and protect them from the threats and tricks of their enemies - who used every means in their power to hinder and stop the work - At several different times the workmen were obliged to suspend work on one side of the building until one of the missionaries could be called, and settle the difficulty - On one occasion, Mr Parmelee & I stood upon one of the walls nearly a whole fore-noon, in order to enable the masons to lay the stones according to their plans - // At present all is quiet, and we look for a speedy finishing up of the work - //

We learn, by way of Constantinople, that it is your plan to visit the "Central" and "Western" missions - but not the "Eastern", the coming winter - I don't think we shall agree to that - *We want to see you* *here* - not only for the sake of enjoying your society, for a few weeks, but for the *good* *you may do us* & the cause of *missions* in Eastern Turkey, by coming among us -

We certainly hope you will change your plans & spend at least several weeks at each station - You are sure of a hearty welcome by every one -

Mr Parmelee is now in Trebizond trying to bring about a better state of things in that church & community - He will return next week - Mr Cole & I are trying to carry on the work of the station according to the best of our ability - The ladies are in usual health & hard at work -

Can't you send us a lady physician as an associate for Miss Van Duzee? We really need some one very much - If we can't have a man - a lady with a good knowledge of medicine would serve us well - and also help on the work -

We have not heard from Boston for a long time -

With much love to all -

Yours Respectfully - in behalf of the station -

J. E. Pierce

Erzroom, Sept. 1. 1869.
Rec'd Oct. 25
Ans'd Feb.

Erzroom, Sept. 1. 1869

Erzroom- Nov. 28th 1869-

Rev. Dr. Clark }
Sect. A.B.C.F.M. }

Dear Bro- In our last monthly letter Bro. Cole gave you some account of our recent tour to Chevermeh and neighboring villages, on the "Knoos Plain"- That was our first experience in touring, and may be regarded as among our first efforts in real, Apostolic, missionary labor- If you wish to know how I enjoyed it, I answer by telling you that in just one week from the day we arrived at home, I was ready for a second tour- this time, going as a companion to Bro. Parmelee, and with the expectation of being absent about twenty days- "The object of the tour was to visit and explore the Eastern part of "little parish", reaching out towards, and extending to the Persian border, to fix the location of the more important plains and villages, to become acquainted with the people, and prepare the way for the occupation of the field as soon as we are able to muster a sufficient force of preachers and teachers to render it possible"- The first day we travelled six hours, and spent the night at a small village near the foot of a mountain- Here we were entertained kindly

Enough - but were unable to accomplish any thing by way of preaching, or selling books - The people are very poor and ignorant - and seemed to regard the fact that they are so as a sufficient reason why they should not attempt to better their condition by learning the way of life and salvation - In the morning, after a chapter was read, a prayer offered, and a few words of invitation and warning given, we resumed our journey - hoping that some good might result from our having spent a night in that place of sin and darkness - A ride of several hours brought us to our second stopping place - a village of some seventy or eighty houses - Here, too, we were kindly received and entertained - and were able to do considerable preaching - notwithstanding an Armenian priest did all he could to keep the people from listening - At first he wished to drive us from the village - and forbad all religious conversation - but by the use of a little skill, we managed to stop his mouth, sell him a primmer - and preach him a two hours sermon in the presence of a crowd of villagers - Going on from here, early Sat. P.M. we reached the village of Komatsor - Eleven hours east from Erzroom, and situated near the middle of a large fertile plain - Here we were welcomed by a leading member of our Erzroom Church - who owns a large farm near the village, and spends a good share of his time there - caring for his crops, flocks &c - Through his influence several of the villagers have become somewhat enlightened, and manifest a strong desire to know more of the doctrines of true Christianity - They show their sincerity and earnestness by their desire to have a helper located among them - and their willingness to labor in preparing a place for a School, and a house for the teacher - We spent the Sabbath with them very pleasantly and, we hope, profitably - The room we occupied was almost constantly crowded with attentive listeners - several of whom bought primmers and promised to begin at once to learn to read - So favorable did this opening seem to us, that we decided to leave with them, for the winter, our helper Garabet, who was making the tour with us - and continue our journey with only a boy of seventeen years as travelling companion. At a village one hour farther on, we found two or three young men in whom we became much interested - They have frequently called on us in the city - have Bibles and are very familiar with the Scriptures - We hope much from them, and intend to locate a teacher among them as soon as a suitable man can be found. Meanwhile, our helper at Komatsar will visit them frequently, and render them assistance according to his ability. That night we stopped at a village three hours farther on. Here we hoped to accomplish something, but, as far as we were able to see, were disappointed. The people were afraid of us, and for this reason, we were unable to find an audience of more than one or two, at any one time. On leaving, in the morning, we were unable to leave even a tract in the village. No one would accept it as a gift. For the next two days our route lay over a long, difficult range of mountains. Said to be very dangerous on account of the multitude of Koords who feed their flocks on the mountain sides, and make a business of plundering travelers. We were advised not to go alone, but not being able to find an escort without the expense of much time and trouble, we decided to go on and trust in the Lord for protection. We were each armed, however, with a good revolver in one pocket, and a Bible in the other. In addition to being alone, we were entirely ignorant of the way, but by the guidance and protection of an overruling Providence we performed the journey safely, and early the second day, entered one of the villages of the "Alashagird Plain" and found ourselves once more among an Armenian speaking people. We had often heard the people of this plain spoken of as very friendly to the doctrines of Christianity, and we hoped to find them somewhat enlightened - nor were we on the whole disappointed. We spent the first night at a village where Dr. Perkins and his party spent a Sabbath last summer while on their way from Oroomiah to Erzroom. Judging from their account of the people, and particularly of a young priest whom they met there, we expected to accomplish a good work among them. We were very kindly received and entertained by the people who listened attentively to what we had to say and seemed interested in the truth - but when we urged them to buy the Testament or a primer, they all with one accord began to make excuses - They had no money - the Koords stole their cattle - and destroyed their crops - they didn't know how to read and couldn't learn &c. &c. - If we would give them books they would accept them - but could not buy them. Acting upon the principle that what costs a man nothing is worth nothing to him, we kept our books. Just before we were ready to leave in the morning, the priest came in— We had previously learned, that for the last six months he had not performed his priestly office in the church— and on asking the reasons were told that the people— having but a light crop of grain had refused to give him his bread— therefore he refused to open the church— He professed to be glad to see us, and to be very friendly— said he had one of our Bibles &c— but our confidence in him was somewhat weakened when we learned that he had recently lost his wife— It is a rule of the Armenian Church that if the wife of a priest die he can never marry again— Consequently, we were led to suspect that his motive in coming among us was that he might take another wife— Missionaries have learned by experience to be very suspicious of priests— As a rule, they never come near us, except it be with the hope of some worldly good—

// On seeing the ignorance, superstition and stinginess of these people, I confess to a feeling of discouragement as regarded the immediate prospect of accomplishing anything among them— And as we went on from village to village, everywhere meeting with a kindly reception— but, almost without exception, receiving the same answer when urging them to buy the Bible and learn to read, my feelings were not much changed, || till late Friday

Evening, when we arrived at a village, near the farther extremity of the plain, where two of our young men are located for the winter. We had not heard from them since their arrival there, and judging from what we had seen of the villages and people in that region, we were prepared to find them discouraged and almost ready to abandon the field. But judge of our pleasant disappointment when we found them overwhelmed with work, ordering a fresh supply of books, + Enthusiastic and happy. They had been there only a few weeks, ~~but~~ yet had found many friends, were already teaching several young men to read, had sold a good number of books, and visited several neighboring villages. We spent the night with them, + intending next day to go on ten hours farther, and visit several of the villages on the Euphrates, + and in the region of Mt. Ararat. + But with the morning came a storm of rain, wind and snow, + And we deemed it prudent to remain where we were till Monday morning, + and then go on, or turn back, as Providence seemed to dictate. All that day, and the Sabbath following, our little room was crowded with villagers, + young men and old, + all of whom listened attentively and manifested a disposition to receive the truth. We became much interested in the family of the priest. One son was a former pupil of a graduate of Bebek, and is now teacher of a boy's school in that village. He was with us almost constantly, is well informed in regard to the doctrines of Christianity, has a good knowledge of the Scriptures, and manifested a strong desire for the success of our work in that vicinity. A younger brother has just begun to learn to read the Bible, and manifested a strong desire to learn the truth. But what is still more surprising their mother, the wife of a priest, came three times to see us, and could hardly find words to express her joy at our coming, and her great desire to know the way of life and truth, and to have her children do the same. The priest also called upon us twice, and treated us with great respect. The whole family manifest a great interest in our young men, and the older son, the teacher, is a great help to them in acquiring an influence in that and other villages. I don't know as I ever spent a more pleasant Sabbath. Although we were in a little room, not more than ten by fourteen, entirely destitute of furniture, floor, walls & roof of earth, and almost constantly filled with a crowd of natives each one of whom contributed his share towards polluting the air with tobacco-smoke, and the odors of onions and garlic—to say nothing of the annoyance of *fleas* and *other* *small* *animals*, of which every native has a good supply constantly on hand— And in addition to this, the room, like *every* other in the village, contained but one window, and that the size of one seven by nine light of glass!— "All this we can endure without a word of complaint—and can also make a hearty meal of black, thin bread, sour milk and strong cheese, but when it comes to sleeping at night, then we rebel—and set our Yankee ingenuity at work to outgeneral the army of fleas &c— which stand ready to make an attack, the moment we attempt to sleep. Thanks to a suggestion from Bro. Burbank, we have discovered the right thing, and can now lie down and sleep in peace—in spite of the enemy thirsting for our blood— This is the way we do it— We procured some strong cloth from the market, also a quantity of strong cord, or small rope, and made each of us a hammock, much like those used by sailors. These we suspend by means of ropes, from some of the many small timbers found in *every* village house, and covering ourselves with our blankets, we pass the night in comparative comfort. But I must bring this long letter to a close. Monday morning, on account of the storm and severe cold, we deemed it best to turn our faces homeward and leave the unexplored regions beyond till our next tour. Returning, we came, as far as possible, by different roads from those by which we went, in order to visit a larger number of villages. At every place we were kindly entertained, and succeeded in disposing of several copies of the Testament.

When about four hours from home, we were overtaken by a severe storm of wind, snow and rain. The mud was also nearly up to our horses knees. So that for an hour or two our situation was anything but pleasant. Especially as we had to cross a high range of mountains. Bro. Parmelee said it was as severe a storm as he ever experienced in Turkey. However we arrived in good season. thankful to be once more with our dear ones. and better prepared than ever before to appreciate the blessings and comforts of a home. even in Turkey.

"As a whole, we regard our tour as a success. We visited some fifteen or twenty villages, gained much valuable information in regard to nearly as many more, and can now act understandingly with regard to that portion of our great field. We are firmly convinced of this one thing - viz - that the work can never be opened up, or successfully carried on, in that or any part of our field, till we are able to locate preachers & teachers in most or all of the larger villages. And it is a most serious question with us, how we shall ever obtain anything like an adequate supply of educated and efficient helpers, unless we call in the most promising, pious young men of the churches and educate them in our training classes. ——

With the exception of Mrs. Parmelee - we are all in good health - With much love to all - Yours respectfully -

J. E. Pierce

Rev. J. E. Pierce

Erzroom, Nov. 29. 1869.

Rec'd Feb. 14, 1870.

ackd. Apl 15

Missionary Herald,

Erzroom. Feb. 28" 1870

Rev. N. G. Clark }
Sec. A.B.C.F.M. }

Dear Bro. In a letter from the Missionary House, received sometime last Fall, you spoke of the importance of *touring* in the Erzroom field: and expressed it as your opinion that one or two of us should be in the saddle the greater part of the time. We agree with you in regard to the importance of that branch of missionary labor, and it may have been pleasing to you to notice, that, in nearly every letter, during the last six months, we have reported tours. This time is no exception. During the last days of Jan. it was my privilege to make a short visit to several of the villages on the Passin plain. This differed from former tours chiefly in the fact that it was made in mid-winter, and was the first time that I have ventured so far from the city alone — Bros. Parmelee & Cole being confined at home by sickness in their families. As I saw nor heard nothing of very special interest during the six days I was absent, I will not weary you with details, but simply say that the tour was a very pleasant one, and, on the whole, satisfactory. In due time we hope to be able to report progress in that interesting part of our field.

During the present month, the Lord has visited upon us two very severe afflictions - the first time by taking from us the pet of our Circle. Little Jennie Parmelee - an account of whose death was given in our last letter - and now, the body of our dear sister Nellie lies by the side of that of her dear little Jennie - We had long known that our sister could not stay with us, and were, in a measure, prepared to give her up - but for the first blow, we were altogether unprepared - coming so suddenly and unexpected, her parents were almost overwhelmed - Although they tried to say, in the language of Job "The Lord gave, and the Lord hath taken away - blessed be the name of the Lord". yet their grief was ~~almost~~ overpowering. It was too much for our sick and suffering sister - and from that day, her decline was very rapid. Scarcely a moment was she free from the most intense pain - and being entirely destitute of reliable medical assistance, we were unable to do any thing for more than a momentary relief. Although longing to be free from suffering, and to rest in the bosom of her Saviour, she suffered patiently, and quietly awaited the summons from on high -

On Sunday the 13th inst. knowing that her end was nigh, she expressed a desire to partake once more of the emblems of our blessed Saviour's broken body & shed blood - just as the Sabbath sun was going down behind the western hills. we gathered around her bedside, and with her partook of those precious emblems. After we had joined in singing her favorite Sunday Evening hymn, she expressed the desire that she might that night go home to Jesus. but it was the Master's will that she remain a little longer. She continued to suffer on till nearly noon of Thursday Feb. 17th, when the summons came. and she joyfully said "Farewell", and went home to her eternal rest.

I hardly need add that our brother is most sorely afflicted. His home is broken up. his companion is gone, and poor little Addie is without a mother. We try to do what we can to furnish them a home and to comfort their broken hearts. but at best, it is little we can do. The gracious Father only can give comfort & consolation in such times of grief and mourning.

For a few days past Mrs. Cole has been quite unwell. and we have felt no little anxiety in regard to her. To-day she seems some better, and we hope for her speedy recovery. The rest of us are in usual health. We are all very anxious to hear that you have recovered from your illness. and hope we may see you in Evergreen before the summer is gone. With much love from all.

Fraternally yours. J. E. Peirce

Rev. J. E. Pierce,
Erzroom, Feb. 28. 1870.
Rec'd April 8.

Ach. Ap. 11.

Erzroom Turkey. Sept. 22 1870

Rev. N. G. Clark.

My Dear Bro. During the last several months, letters from Erzroom Station to the Mission House have been quite irregular. Want of time & the lack of anything new or interesting in our work is the reason. but now that Mr Parmelee is no longer with us & the management of affairs has fallen into less experienced hands, you may be all the more anxious to hear from us often. in order that you may know better how to advise & Counsel. We try to realize as fully as possible the greatness of the responsibilities now laid upon us. & are deeply sensible of our need of prayer & Counsel. We do not shrink from duty. but earnestly pray for divine guidance & direction.

Mr. Parmelee probably will have arrived in America by the time this reaches you. & you can learn from him, better than from me, all you wish to know of us & our work, up to the time of his departure. Since he left things have gone on much in the usual way. nothing new or striking has taken place. After the sad & sudden death of little Alice Cole we began to realize more fully the absolute necessity of living outside the city of the months of July, Aug. & a part of Sept; not much on account of the great heat, as because of the exceeding foulness of the air during the hot, dry season - At Harpoot & Bitlis the missionaries find it necessary to take their children away from the foul air of the city, during the summer months, to save their lives - Erzroom air is better than that of Harpoot or Bitlis - but yet we have reason to believe that if we had left the city early in July, our brother & sister would not now be childless -

Our little Arthur continues well, & is a fat, healthy boy - We kept him out on the plain, for several weeks, during the hotest of the season - & by so doing, he has got through the summer without any serious sickness -

Our schools go on about as usual - Miss Van Duzer spends nearly all her time with her little band of women & girls - & is doing a good work - The training class, of course, suffers on account of Mr. P's absence - but as yet we have been able to keep up all the lessons - It is no easy task for one only two years in Turkey to give instruction to a class of young men preparing for the ministry - Especially is it difficult to instruct them in the Bible - We attempt nothing like theological lectures.

but simply study a passage of Scripture. & talk it over to the best of our ability. In a few weeks we shall again send out our young men & their wives, to labor, for the winter, among the villagers on two or three of the large plains nearest the city. We have called in our helpers who were laboring, with no great success, in far distant places, & it is now our policy to locate all our force in hopeful villages at no great distance from Erzroom - in order that we may the oftener visit them - & with the hope of opening up a work on the Erzroom & Passin plains.

Bro. Cole & wife are now on a tour to Erzingan - a city about 36 hours from Erzroom. They feel very strongly the death of their little one - Hoping that the journey would be for their good, as well as for the good of the work, in that vicinity, we urged them to go together. They have now been gone two weeks - & will probably return next Sat. We, who are left, have our hands full of work, & are happy in it.

Our people of Erzroom are feeling the need of a good pastor of their own - & have invited a young man from the Bitlis Field, to come & preach a few months, on trial - We hope he will come, & prove to be just the man for the place - - - Next month we hope to have something of more special interest to communicate - With much love to yourself & family - Yours in Christ

J. E. Pierce

Rev. J. E. Pierce.

Erzroom, Sep. 22, 1870.

Rec'd Nov. 4.

Ack^d^ Feb. 6. 1871.

Miss Van Duzee

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Erzroom - Dec - 20th 1870 -

Rev. N. G. Clark
Secty. A.B.C.F.M.

Dear Bro. For the last six or eight weeks, I have been nearly all the time in the saddle - & for that reason, have been unable to write you - We closed our schools about the middle of Oct. A brief but thorough examination showed that the summer had not been spent in idleness - a good degree of progress was made, notwithstanding the many interruptions & drawbacks to which we were subjected - And we began to look forward to the winter's work with a good deal of hope - but at the very outset, we were sadly disappointed - After much earnest prayer, & a thorough consideration of all the circumstances, Bro. C. & I had decided in regard to the location & salary of each one - but when we made known our decision, how were we pained to hear the unanimous reply "We cannot go unless you give us more salary". After telling them that our decision had been made after much prayer & consideration, & that we could not raise their pay, we threw the whole matter upon their consciences - & left them to decide whether they would remain in the work or leave it. For a day or two, it looked as though we were to have no helpers the coming winter - We felt that we had done right, & remained firm. but I confess to passing some sleepless nights about that time. & there were also days & nights of prayer. God heard prayer, & before Sat. night, all but one had declared their readiness to go where we wished & on our terms. One was too proud to yield, & is now at his father's house, where he will probably remain. He will eat no more of the Board's money.

It had been our intention to locate two or three helpers on the Ergroom plain. but we found the way completely hedged up. *not a house* or *room* could be *rent*. *even* at a high *price*. So we were obliged to locate all our helpers on the Pasin & Knoos plains, where they were last year. & where the door seems to be opening.

We have now on the Knoos plain, one church, one pastor, two preachers, both graduates from Harpoot, two helpers & three teachers. So we now occupy six villages on that plain. At Chevermeh, where we have a church & pastor, the brethren are building a chapel & school-room, of which they are very much in need. & at Heroimie, a village half an hour from C. they are building a house for their preacher. In both cases they have received some help from us. At the time of my visit, six weeks ago, they were hard at work, trying, if possible, to finish the chapel before winter came on. but they were unable to do so. & it cannot be completed now till next Summer.

work, & cultivate a more friendly intercourse between our two Stations. I need not say we enjoyed our stay of five days very much. We felt it was well worth all our trouble. We returned by another route, visiting Marden & Arabkir, in the Harpoot field, in company with Bro. Barnum, who came with us to that point. After five long days ride over the "worst road in Turkey" we reached Erzingan, a city in our own field, which Mr. & Mrs. Cole visited early in the Autumn, an account of which he has written you. Here we found Satan hard at work, in the person of an Armenian Vartabed, who had succeeded in breaking up a school of twenty five scholars, which the wife of our blind bookseller had gathered around her. No one dares to purchase books, & only ten or fifteen come to the preaching service on Sunday. For the present not much can be done there, but we hope the excitement will die out after a while, & the work go forward with renewed zeal.

We finally reached home Dec. 7th pretty thoroughly tired out, but truly thankful that we had been permitted to make the journey so comfortably, & to return & find all well & hard at work.

There is nothing particularly good or interesting in Erzroom. Please excuse this hasty letter. In a few weeks I hope to give you a full account of this year's work. All are well & send much love.

Very truly your brother, J. E. Pierce

this winter, we have reason to hope they will enjoy a rich spiritual blessing not only in that village but in all those occupied. Bro. Cole is now spending a few days with them which we hope will result in good to them, & give the work an onward start in that, the most interesting part of our field.

On my return from K. Miss Van Duzee & I set out on a visit to Harpoot, taking in our way the village of Melicán, twenty hours from Erzroom, where we have a few brethren. We spent a Sabbath with them & were pleased with what we saw & heard. Miss Van Duzee had a meeting with the women, at which nearly forty were present. We left with them one of our young men as preacher & teacher, they agreeing to provide him with food & fuel. We have hope of that place. Monday morning we went on towards H. & were very pleasantly surprised to meet Bro. H. S. Barnum who was touring in that part of their field. In his company we went on, visiting all the principal outstations in that region, meeting with a cordial reception in every instance, & reaching Harpoot late Friday evening. You may ask what was our object in making a journey to H. at that time. I reply, not simply to visit friends & enjoy a pleasant season, but *to learn*, to *get new* ideas, *ask questions*, see *their*

Rev. J. E. Pierce.
Erzroom, Dec. 20. 1870.
Rec'd Feb. 4. 1871.
Ack'd Feb. 6.
W

Rev. J. E. Pierce.

Erzroom - Turkey - Feb. 27" 1871 -

Rev. N. G. Clark -

My Dear Bro -

You have not been troubled with many lengthy communications from Erzroom, of late - for the reason that there has been nothing of very special interest to write - neither is there anything of an exciting nature now - but such as there is, you shall have - for we know you have a fatherly interest in us - and are always anxious to know how it fares with us & the Lord's work -

As for ourselves, we are, at present, all well, & in working order - waiting - watching - hoping & praying; doing, to the best of our ability, whatever the Master puts into our hands - but we find it difficult to make work where there is none - In Erzroom, there is neither peace nor war - We cannot see that the work goes forward, neither can we say that its tendency is backward - The Church is very much like that of the Laodiceans - spoken of in Revelation, as being "neither hot nor cold" - and we often feel like saying, & do say to each other, "Would that some severe storm of persecution might fall upon this people to awaken them from their deadly slumber." Instead of persecution from without, we have fightings within - together with coldness & indifference -

Just what to do, & what not to do for this people is a hard matter for us to decide. They have had too much done for them already - and we sometimes feel that the very best thing we can do for them is not to do anything. We have acted upon this feeling, more or less, for the last two years, & are now beginning to see some of its fruits. There is considerable uneasyness & squirming among the dry-bones. At one time, they are very humble. Say they are weak & ignorant, & beg us to help them - to take them in our arms & carry them, as at first. At other times they scold & threaten & say they will do this, & they won't do that. At one time, they are ready to call a pastor - assume one half his support, & a part of the teacher's - and have even gone so far as to call pastor Simon, from Bitlis, at a salary of 500 piastres per mo. - now, when he cannot come, they say "We will not call another man any how. Let the missionaries preach for us. Let them be our pastor - We want no other" &c - &c - We think they need a little more of the "let alone" treatment - & we propose to give it to them - unless they manifest more of a disposition to help themselves. We have told them repeatedly, that when we see them trying to do something for themselves, then we will gladly help them, all in our power - We now wait, with no little anxiety, the developements of the next few weeks -

page 3

"Other parts of our field are in a more hopeful state, & it is when visiting our more distant outstations that we find a little comfort & encouragement. On the Erzroom Plain, we have not been able to locate even a teacher. On the Pasin Plain, we occupy one village about 35 miles east from Erzroom. At a recent visit I found our teacher full of work & surrounded by a flock of boys, 27 in number. His little room is full. They begin to come in almost as soon as it is light in the morning, & do not leave till nearly sunset. From sunset, till near midnight, he has a company of men, who spend the time in listening to reading of the Scriptures & preaching, & also in discussing passages of Scripture & trying to convince some Armenian friend of the errors of the Old Church. These discussions are not always profitable & we instruct our young men to preach Christ & not engage in discussion when it is possible to avoid it. There are three or four families in this village who call themselves Protestants, though we have no reason to suppose that any of them are ~~real~~ true Christians. Till now, one of the chief hindrances to the work in that village, has been a priest, who has been partially persuaded of the truth for many years, & has been persecuted a good deal on account of his religious views. He preached so much truth that the Armenians became afraid of him, & he was not allowed to go to the

Church, unless he would promise to officiate in the same manner as the other priests. His conscience would not let him do that, ~~but~~ yet he was not man enough to come out & separate himself from the old Church. He has been "on the fence", neither a Protestant nor Armenian, has become very poor, & an object of charity. Recently he has declared himself a Protestant & says he intends to remain firm, let what may come. We judge it best to keep him on trial till we are well satisfied of his sincerity & firmness. He has quite an influence in his village, & several other near villages; and if he should really become a Christian, there is reason to hope that many others, who are now partially persuaded, would separate themselves from the old Church at once. If he remains firm he will help on the work in that vicinity very much, & where, till now, he has only been a hinderance, on account of his timidity.

"On the Khanoos Plain, 60 miles from Erzroom, we now occupy seven villages, two of which are occupied, this winter, for the first time. This is the most hopeful part of our field. At Chevermeh, there is a church, & an ordained pastor. They have a good school & pay one half the pastor's salary. They are now building a very neat chapel & school-room, & also a small room in which to deposit the "Lord's Tenth", for nearly every member pag 5.

of the Congregation pays tithes. Each one pledges to give one tenth of his wheat to the Lord; & the amount is large or small, according as the harvest is bountiful or small. This wheat they sell for as much as they can get, & the money goes to pay the pastor's salary, & to help build the Chapel. One of the leading men has given all his time during the last Spring,
2 summer, & till the snows came & obliged them to discontinue work. This brother took the whole responsibility of the work upon himself, & labored with his own hands, from daylight till dark & without one cent of pay. The pastor also did what he could to help on the good work, & often laboring with his hands — mixing mud for mortar, & laying up stones &c. &c. — till the workmen begged him to go into the house. Early this Spring, they will resume work, & we hope they will have a neat chapel & school room, finished & paid for before next June.

"At Sert, a village, two hours distant from Cheermuk, our preacher is doing a good work. Early in the winter he gathered a school of 32 scholars; but after a few weeks they all, with the exception of four or five girls, suddenly left, ~~they were~~ kept away by the priests. But on the morning of New Year's Day, they all again made their appearance, each one with a small gift in his hand, for the teacher; & he now has his room filled, & has asked for permission to sent a larger place. This is encouraging, especially as last winter, not a scholar could be found. On the Sabbath, also, from five to ten persons attend the preaching service.

"In another village, on the same plain, occupied for the first time, our teacher has several regular scholars, & his little room is most of the time crowded with villagers, who go to the Armenian Church, early in the morning, to prayers, & on leaving the Church, flock into his room to listen to the true gospel. They give good attention, & very often the priest himself is among the listeners, & several times he has been seen to weep, as the teacher read the words of the precious gospel, & prayed for the salvation of these poor sinners.

"From still another village, they came to the Chesmed pastor, & begged for a teacher, promising to care for him themselves. A young man was found who was ready to go, & we hope he may be the means of opening a good work in that village.

"In Erzingan, recently visited by Mr. & Mrs. Cole, & more recently by Miss Van Duzee & myself, there is now considerable persecution, but we hope for good news, at no very distant day. — — Don't forget to pray for Erzroom." // With love to all,

Fraternally yours, J. E. Pierce.

Rev. J. E. Pierce
Erzroom, Feb. 27. 1871
Rec'd Apr. 4.
Apr. Ackd. 12.

Erzroom - Turkey. March 6th 1871.

My Dear Young Friends.

It has been quite a long time since you have received a letter from Erzroom - and it may be that you think we have forgotten you. But that is not so. We think of our friends, in our dear native land, very often, and wish we might write to them every month - but God gives us so much work to do for Him, that we have not the time for writing many letters. Whenever we can find an opportunity, we are always glad to have a chat with our Sabbath School friends, for we know that you are interested in this good work, and listen to missionary letters with pleasure.

I think I ~~have not told~~ will tell you of a short tour which I took, about two months ago. Perhaps an account of that will be as interesting as any thing I can ~~tell you~~ write. First, let me tell you, that in this country there are almost no well-made roads, as there are in America. Our roads are only narrow paths, which wind along through deep valleys, & over very high, rough mountains. There are many streams & small rivers, but almost no bridges. In the Spring time, the water in these rivers is very high, & we are sometimes obliged to go far out of our way, to find a safe fording place. Persons traveling on foot often have a hard time in crossing - & not unfrequently, they are obliged to divest themselves of nearly all their clothing, & wade through the deep, cold, swift running water - carrying their children, or their less strong friends, on their backs - On account of there being no good roads & no bridges, waggons cannot be used - Every journey must be performed on horseback - eith or foot - Horses are very plenty & very cheap in this country I have two - both of which cost only $ 60. and it costs only abo ten cents per day to keep a horse - But I was going to tell you of my journey - It is never safe or wise for ~~an~~ a man to trav alone in this country - So I took with me two young men - one to care for the horses, prepare food &c. &c. & the other to help me in preaching & talking to the people - for we have not been in this country long enough to understand all the different languages of the people - It is true, our work is among the Armenians - & theirs is the language we speak - but the language of village people is very different from that of the city people - & more than that - nearly every village, or a neighborhood, has a language of its own - Consequently, a man must live here a good many years before he can hope to understand all that is said to him - But a native, one who was born & brought up here - can usually understand & speak nearly all these different languages - and besides - a native preacher can always say many things to his own Countrymen which they would not receive from us, who are foreigners - We left Erzroom, Monday morning - the weather being pleasant & the paths well trodden - Just as we are leaving the city, we are stopped by a Custom House Officer who demands of us a present - We give him a few cents - he thanks us - wishes us a prosperous journey - & we go on our way nothing of interest occurs till we reach a small village. three hours from Erzroom - here one of our horses is taken sick - & we are obliged to travel very slowly on his account - & consequently are obliged to spend the night at a small city. only six hours from Erzroom - We had intended to go on three hours further - & spend the night at a village where we hoped to be able to do some work - in the way of talking, preaching &c - but night vertook us & we were glad to find shelter for ourselves & our horses among the Turks of the very ancient city of Hassan Kalla - We spent the night as best we could, in a small room entirely destitute of furniture - & with no fire, except the pot of coals. Our Landlord brought us a few comfortable & a pillow or two - which we spread on the floor - & after imploring the Divine blessing, lay down & slept till morning hour after sunrise, we were again in the saddle - glad to be once more in the fresh, pure air - & to find that our poor, & sick horse was very much better - After a ride of two hours we came to the river Aras - which some of you will recognize as being one of the famous rivers spoken of by Virgil - We crossed this by a very old bridge - said by some to have been built by the Romans - It is of stone & has seven arches - one of which has fallen down - which, instead of rebuilding, the stupid Turks have repaired by putting in a few boards & sticks of timber - This bridge is a famous structure - there being nothing like it in all this region

Two hours more of travel brought us to the village of Kou-matsor. about twelve hours - or thirty six miles from Erzroom. Here we have a teacher located for the winter. As we came near the house, the teacher, & a crowd of boys came running out to meet us - each one greeting us with the salutation "Paree Yegak" - "Parov" "Parov" - "Hazar Parov". which means "Welcome" "Welcome" - A thousand times welcome. We dismount & enter the house - or rather stable - our horses being led in at the same door. We find a comfortable seat near the little sheet-iron stove - & after once more being welcomed by all present, we take a look at our surroundings. We find ourselves in a little room. about 15 ft. long - by ten wide - the walls of which are made of square lumps of clay - dried in the sun - the roof flat & quite low - and through which, a small hole, about eight inches square, is cut which serves as a window - instead of glass, a piece of white paper is pasted over the hole - which keeps out the cold air & admits the light - On the dirt floor, over which is spread a kind of coarse straw matting, are seated more than twenty boys & several men - each one, with book in hand spelling out his lesson. Adjoining this room - & separated from it only by a mud wall about two feet high, is the stable in which our horses are hitched - My gray horse, which by the way is a fine, large, noble fellow - but, like some children I have seen, full of fun & mischief, stands so near to the school room that every now & then he puts his head over the

n. low, must wait, & with his teeth takes the fez off some
Ey boy's head - or pulls his hair with his lips - Perhaps
s. Some of you ask what is a fez - & do boys wear them in
boys the house? A fez is a kind of cap - made of wool, & colored
nitted - which every Turkish subject is obliged to wear.
: & it is the custom to wear them all the time - day & night -
om in the house & out of doors - though those who come to our
ou Chapel regularly soon learn to uncover their heads
n - during prayer time - & frequently, through the whole service.
mon. As it was near sunset when we arrived, the teacher
he soon dismissed school - having first read a few verses from
the Testament & offered a short prayer - closing with the
s Lord's Prayer - in which he was joined by every one present -
nd We spent the evening in reading & talking to a company
out of men, who listened attentively - Towards midnight
which we prepared our beds & lay down to rest - My bed is a
air kind of hammock, which I hang up by means of long ropes,
reads as to be free from the army of fleas & other more trouble-
some enemies, which are found in nearly every native house -
hom the others sleep on the floor - as is their custom -
ed The next day being "New Year's Day" according to their way
of reckoning time, we are up bright & early - but before we
which are prepared to receive callers, the boys begin to come in
dren each one bringing a present for the teacher - which they
to present to him - at the same time wishing him a "Happy
the New Year" - very much as you do in America - In return

the teacher gives each one a handful of dried plums. Their presents consisted of bread, butter, eggs, sour mi &c. &c. I was much amused as one little fellow, not more than three feet high, came running in & saying "Teacher! here's your present" & at the same time throwing down at his feet two very small walnuts, which w met by a hearty laugh from all present. When all ha assembled they began to beg the teacher to give them the re of the day for a holiday, which he did, after having led them in a short prayer, & telling them all to be pres at the meeting Sabbath morning. I had some doubt as to whether they would heed his last injunction but when Sabbath morning came there were the children every one in his place, and besides them quite a large numb of their fathers & brothers were present. It was a ve pleasant privilege to read to them from the Blessed Book, & to tell them the "Old, old story" of the Cross, & listen to their recitation of the "Ten Commandments" & answers to questions from the Catechism. I can not but hope & believe that some of the good seed, thus sown, wil spring up, & bring forth fruit to the glory of God.

My dear young friends, pray for these children, & for us, who are called & permitted to labor in this happiest portion of the Master's Vineyard. Excuse this long letter, & believe me, your friend & brother in Christ.

J. E. Pierce.

Sunday Schools, Oregon, Monthly,
Rec'd Sept. 14.
[illegible]
copied & sent

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Erzroom March 7th 1871.

Rev. N. G. Clark.

My Dear Bro — I have written an account of a short tour which I took some two months ago, & inclose the same to you — asking you to have it copied — & a copy sent to each of the following addresses — for use in Sabbath Schools.

✓ Rev. E. F. Cutter — Rockland — Maine.
✓ Dea. L. Peabody — Princeton — Maine.
✓ Dea. J. S. Wheelwright — Bangor — Maine.
✓ Rev. Webster Woodbury — Skowhegan — Maine.
✓ Rev. Samuel H. Pearson — Limington — Maine.
✓ Rev. E. L. Foster — Milltown — Maine.

I wrote you last week — so have nothing new to communicate — Mr Cole & Miss Van Duzee are off for a short tour on the Pasin Plain — They are having a snowy time — We are all well — In haste — with love to all at "No. 33" —

Yours &c —

J. E. Pierce.

Rev. J. [illegible]

Erzroom, March 7. 1871.

Rec'd April 14

A.L.d. Aug. 12

Done

Erzroom. July 20" 1871-

Rev. N. G. Clark }
Secty. A.B.C.F.M. }

Dear Brother- It is time you have another letter from Erzroom- & I must write it- for I am again left alone- Mr & Mrs. Cole have been away nearly two months- attending Annual Meeting at Mardin- visiting Bitlis & Harpoot- & also one or two of our Outstations- During the first few weeks of their absence, all the preaching & teaching was upon my shoulders- in addition to the regular Station work- but now we have a preacher, & I have thrown a part of the burdens upon him- though I still have my hands full of work- I assure you we shall be glad to welcome back our associates-

Our Schools commenced about May first- In the Training Class there are only four young men- two having fallen out since the close of our last term- Miss Van Duzee has seven girls & women in her School- a loss of one from last year- It is a sad disappointment to us to see our number so diminished- but we feel that a few good, faithful helpers are better than a multitude of poor ones- We have much hope that the few we now have will prove worthy & faithful. though it is by no means certain. When we look at other fields & see men, who have been pastors, leaving the work - or being turned out on account of improper conduct, we are not surprised that some unworthy ones got into our Class - especially as it was our first experience.

Both the young men & ~~the~~ women are taking hold of study with an increased zeal & interest & we are able to do better for them than heretofore. When Mr Parmelee is once more with us, & Miss Van Duzee has an associate, we shall hope to do very much more.

"In regard to the work in general, I can only say we labor in hope. We have spoken very often of the Khanoos Plain, about 60 miles from Erzroom, & ~~perhaps~~ you may remember that the Church at Chevermeh began to build a Chapel last Fall. Winter came on & they were unable to finish. It was their intention to resume work early in the Spring so as to have it completed before harvest time, but when they were just ready to commence, they received notice from the local Governor that they could not resume work till they obtained a permit from Constantinople. It was evident from this that the enemies of the

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truth had been at work during the winter, & had influenced the Gov. to stop, or at least hinder the completion of the building. Not knowing what to do, our brethren appealed to us. Mr. Cole had left for Mardin, & on looking into the matter, I found that nothing could be done here, & that ~~in order~~ to get the thing started right, I must go to Cheermuk. Mrs. Pierce was quite sick, & Miss Van-Duzee's time was all taken up by her school. I hardly knew what was my duty under such circumstances, but finally we concluded it was best for me to go. Accordingly, the next morning I was on the road, soon after sunrise, & the following day, towards evening, we entered the village of Cheermuk, thoroughly tired out, having been in the saddle twenty two out of the last thirty hours. We were welcomed most cordially by the brethren, & in a few moments all thought of weariness was gone. The next day being the Sabbath, we had three preaching services, & a Church meeting. As the weather was fine, & the congregation large, we held our meetings within the partially built walls of the new Chapel. Monday we visited the local Gov. & had a long interview with him in regard to Chapel ~~matters~~ business. At first he seemed to manifest but little interest in the matter, & for a while it looked as though no good would result from my visit. I finally concluded to try once more, & gave him some rather plain talk. Of course I had to speak through an interpreter, as I do not yet know Turkish, and I was not a little provoked to find that my man would not interpret all I said, as he was afraid the Gov. would get angry if he interpreted truthfully.

"I said what I had to say & rose to leave. As we were going out the Gov. called to me & said if I would send a man to him the next day he would give me a paper to the Gov. at Erzroom, stating that there were no objections to our building, & asking him to give orders for the completion of the Chapel. I afterwards learned that the Gov. understood nearly all I said, as he, though a Turk, understands Armenian, and that is the reason why he promised to give me a paper.

"The next day I spent among the brethren, & the next morning, at a 'Sunrise Prayer meeting', which we held just before mounting our horses to return to Erzroom, I was much encouraged by the spirit of the brethren, especially as they individually & unanimously pledged themselves to give a *full tenth* to the Lord's work the coming year, and not only the coming year, but *every year*, as *long as they* live. Thus encouraged I set out on my return journey with a light heart, & reached home the next evening before dark, & was rejoiced to find all safe at home, & as well as when I left. But the next day I was sadly disappointed; for, on giving my papers to the Gov. I found him much worse than the one at Khnoos. Talking did no good, and the result is the brethren must wait till permission to build can be got from Constantinople. It is a great disappointment to them, & also a great damage, as they cannot build nearly as cheap in the fall as in Spring. besides it is very probable that permission from C. will not come in season to finish before winter again comes on. We can only pray & wait. //

P.S. Aug. 8th Mr & Mrs Cole returned last week. having been delayed at Harpoot a month, on account of the sickness of Mrs Cole. We had been alone three months, & you may be sure were glad to see them. We are now living in tents at the foot of one of the mountains East of the city. The city air is very foul, & on account of our little one we do not dare remain there. We enjoy the mountain air, & pure cold water very much. We are all quite well. with much love. Fraternally yours. J. E. Pierce

Rev. J. E. Pierce.

Erzroom, July 20. 1871.

Rec'd Sept. 12.

Ackd. Dec. 1. 71

'139 copies - and new copies.

Erzroom. Turkey. Dec. 19th 1871.

My Dear Young Friends.

You have all of you many times heard & read about the "River Euphrates": which flowed through the "Garden of Eden". & probably nearly every one of you can tell the "Story of the Flood." & the name of the mountains on which "Noah's Ark" is said to have rested. & doubtless. many of you have often thought how pleasant it would be to travel in those distant lands. & visit those cities. rivers & mountains. which are so full of interest on account of the memorable events which took place there. many thousand years ago. But no one of you has ever seen these pleasant sights. & probably the most of you never will. though I hope & pray the Lord may put it into the hearts of many of you to devote yourselves to the glorious work of preaching the Gospel to these people. who are now living in sin & heathenish darkness. - but whether you ever visit these lands or not. you will always be interested in the letters of missionaries who have visited them. & are now living & laboring on the very soil once trodden by Noah. Abraham. Jacob. & perhaps. by Adam & Eve. for we are quite sure that the "Garden of Eden" must have been somewhere in this region.

A few weeks ago. in company with a brother missionary. & a young Armenian. I started out on

ruins many long years ago. [illegible] only remaining

Erzroom, Feby 20, 1871

J. [illegible]

a horseback-ride through that part of our great field lying to the East of Erzroom, & on the borders of Persia & Russia. The object of our journey being to sell book become acquainted with that part of the country, & to preach the gospel wherever we could find a willing listen

About eight hours out from Erzroom we forded the river Aras, which is the old Araxes of Virgil. Just above the fording-place is a famous old bridge, having seven arches, or "eyes," as it is in the Armenian language which is still in quite good repair, & by means of which the river is crossed in time of high water. Some claim that this bridge was build by the Romans, & consequent is very ancient, but others say it was built by one of the old Armenian kings, which I am inclined to think is the most likely.

Leaving the river & travelling several hours across large plains, very much like the "Rolling Prairies" of the West, we suddenly came to a narrow pass or cut throug the rocks. It is not more than 20 or 30 ft. wide, & its walls, of solid rock, ascend, on either side, to the height of 250 f or more, perpendicularly. A small stream flow finds its way through this narrow passage, & through it a pass & repass immense Caravans of horses & cam loaded with the "merchandise of the East." After follow the course of this stream three or four hours we took a turn to the right & crossed a low range of mountains.

from one of the summits of which we first caught sight of old Ararat, lifting his hoary head far above the surrounding hills in cold & silent majesty. Two years before, from this very same point, we had caught our very first glimpse of this famous old mountain. But this time we determined to obtain a nearer view, & not to turn back till we had accomplished our purpose. And so we travelled on, spending a night in each of the larger villages on the road, &, almost without exception, we succeeded in preaching Christ to an audience of forty or fifty persons, in every place & in selling them from one to ten copies of the Bible or Testament, & several other religious books. The evening of the sixth day, we again caught sight of Ararat, but this time his summit was hidden under a cloud. About two hours before sunset we forded the Euphrates river & halted at the door of a Convent, in the village of Euch-Kalissa (three churches). This little village is situated close under the side of a small mountain, & owes its name & existence to the fact that, several hundred years ago, three Armenian Churches were built there - one on the summit of the mountain, one at its foot, & the third across the river, on the opposite bank. Only the one at the foot of the mountain is to be seen now - the other two were in ruins many long years ago. The only remaining

Church is now used as a Convent or Monastery-
it was in this monastery that we were to spend the
night. We were received by the priests & monks very kind
~~who gave us~~ & were provided with a good room & every thing needful for ours
elves & our animals. Mount Ararat was only a fe
miles distant- but, unfortunately for us, there was a hug
mountain between us & it so that only its white head in
was to be seen. [but, as I have said, we were determine
to see Ararat before we turned back.] * ~~So we~~ We started immediately
~~started~~ to ascend the steep & rocky sides of the moun
tain back of the Monastary. After an hour of hard climb
ing we reached the summit. [~~thoroughly tired out~~
but no one thought of fatigue] and for there, right before us, wa
Ararat, in full view- from top to bottom. We sat dow
on a rock & gazed in silence. our very souls filled
with reverence & delight. Its top was white with Eter
nal snows- for they say snow never melts up there- & its
sides, about half way down, were beautifully white & clea
with snow just fallen. while its base & the plain around
was dark & brown with the hues of Autumn. The bright
rays of the setting sun added the finishing touches of
beauty, making it one of the most perfect pictures I
ever beheld- [As we were reluctantly preparing to
descend, we espied, upon a peak just above us, what
seemed to be the ruins of some old building. In a
moment we reached the spot, & there, sure enough,

were the ruins of the old Church of St. John. one of
the three Churches of which I have already spoken.
It was rather a small structure. built entirely of
stone. & must have been in ruins hundreds of years.
was only a very small portion of the walls remain
standing. & even the hewn stones show unmistakable
signs of decay. Among other things we were interested
in several small underground apartments or
dens. which had served as places of refuge & shelter
for many a poor. persecuted Christian. in those
days of trial & bitter persecution. when men were
obliged to deny Christ or flee to the mountains & rocks
for safety.) In one of the larger of these apartments are
three graves. but whose bones lie buried there no one
knows. nor will it be known till "that last great day."
Once every year. the people of the neighboring villages are
accustomed to go up to these old ruins. & to burn
oil upon those graves. & to make prayers & ~~[illegible]~~ vows to the
dead saints.] - Approaching darkness reminded us
that the day was spent. so we hastened our steps toward
the monastery. & spent the greater part of the night. & the
following morning in preaching Christ to the priests
& monks. & in telling them the "Word of Life". for which
they seemed litterally hungry & thirsty. We left with
them no less than sixty Coppies of the New Testament.
Psalms. & parts of the Testament. also several other very

useful religious books.

[The next morning we recrossed the Euphrates, & turned our horses towards home— travelling, however, by a different road & spending the Sabbath in a large village, where we sold our last Bible, & many copies of the New Testament. On the evening of the eighteenth day we drew near Erzroom.— Just as we were entering the city— our horses going at a fast canter, we suddenly heard familiar voices, & looking round we saw our friends cantering up to meet us, on another road. We were rejoiced to find all well, & very thankful that we had been able to accomplish so much while on our journey.]

But my letter is already too long, & I will close by asking you all to pray for God's special blessing on the work in the "Erzroom Field."

Very truly Yours,

J. E. Pierce.

[illegible]
[illegible]
19 Dec. 1871

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Erzroom - Dec. 19" 1881

My Dear Bro. Chapin.

I have prepared a "Sabbath School letter" which I forward to you with the request that you have a copy of it sent to each of the following named persons -

Rev. Webster Woodbury. Skowhegan. Maine. ✓
Rev. S. W. Pearson. Limington - Maine. ✓
Rev. E. L. Foster - Milltown - Maine ✓
Rev. E. F. Cutter - Rockland - Maine - ✓
Dea. J. S. Wheelwright - Bangor - Maine ✓
Dea. L. Peabody - Princeton - Maine ✓
Dea. Daniel Pierce - Monmouth - Maine ✓
Rev. J. S. Cogswell - Holden - Maine ✓
Rev. R. D. Osgood - Topsfield - Maine. ✓

Very truly Yours &c
J. E. Pierce.

J. E. Bruce
Browne

Dec. 15

Erzroom Dec. 27th 1871.

Rev. N. G. Clark.

Dear Bro. Touring has been the order of the day at Erzroom for the last four months.

According to the programme, which we marked out for ourselves, early in the Autumn, Mr Parmelee & I were to visit Trebizond & Ordo, on the Black Sea, in Nov. but, when the time came, we found our way hedged up. On account of Cholera at Constantinople, a Quarantine was established at Trebizond, thus rendering a visit to that part of our field entirely impracticable. Not being suffered to go West, we immediately turned our faces toward the East - rather joyfully than otherwise - for, judging from past experience, we had reason to expect more & better fruit from a tour in that direction - nor were we disappointed, as you will see before you have finished reading my letter.

We left home Friday P.M. & spent the following Sabbath at Kurmatsour & Todoveran - the only two villages on the Pasin Plain, in which we have work. At Todoveran the work is entirely new - this being the first time they have ever had a teacher or preacher from us. Last winter & Spring I visited the village two or three times, & was so much pleased with what I saw & heard, that we thought best to grant their request for a teacher - & accordingly, when our schools closed for the winter vacation, we sent them one of our best men - We were convinced, by our recent visit, that we did the right thing, & if there is not good fruit from the winter's labors in that village, we shall be bitterly disappointed.

At Kurmatsour the work is older - much older than I wish it were - but there are some signs of progress, & we hope to be able to tell you good things of that village in due time. Priest Haroutune, concerning whom we have written many times, seems like a new man. For a long time, he has openly declared himself a Protestant, & does not cease to preach the truth under all circumstances. Through his instrumentality, & chiefly by the labor of his own hands, the Chapel, or School-room, was thoroughly repaired ~~this~~ last summer, & they now have a very clean, pleasant & convenient place of worship.

Leaving the Pasin Plain, & crossing a low range of mountains, a little past noon of the second day, we reached the village of Khosdour, on the Alashgerd Plain, 25 hours from Erzroom. Here, too, they have a teacher, this winter, for the first time. We found him hard at work - by day, busy with the interesting little school he had gathered around him. & by night reading & preaching to a little company of attentive listeners. all apparently interested to hear & know the truth.

"We were particularly interested in the case of one man, one of the leading men of the village," at whose request the teacher was sent to them. & at whose house we were very kindly entertained during the two days & three nights we spent in the village. He is a native of Bitlis, but has been living in that village for the last ten years. About fifteen years ago, he was in the city of Kars, & while there, obtained a copy of the New Testament from a travelling merchant. From that time till the day of our arrival, he had never seen a missionary or preacher, & had never heard a sermon in his life, & yet we found him a very bright. intelligent man, well informed in the Scriptures, & a thoroughly persuaded Protestant. He had obtained all his light from that one copy of the Testament & had been persuaded by it — he & his whole house — thus putting to shame thousands in our cities who daily shut their eyes & ears to the light & sound of the Gospel.

He is by no means alone. for his influence has been felt by others. The leaven of truth has been working & not a few of his

friends & neighbors are turning to the Light.
He invited Mr Parmelee to visit one of his neighbors who was sick & a Catholic. He received Mr P. very kindly & after telling the story of his bodily sufferings (X) began to ask about our religion & listened with aparent interest to the few words spoken & the prayer offered & finally had one of his girls bring a box & take from it a copy of the Bible from which a chapter was read. We were not a little surprised & rejoiced for the Catholics everywhere are very bitter towards us & our work.

Going on from that village, we spent the next night at Jonjalos a village where one of our young men spent a few weeks, two years ago. They were full of praises for him & wished he might be with them again this year. One man said that his children learned more from him in three weeks than they had from any other teacher in three years. Here our man sold a large Bible & had an other one stolen from him. We laughed at him ~~some~~ for being so careless but he said he should get his pay for it some time for if a man wanted a Bible enough to steal it, he would probably read it, & if he read it, he would learn his sinfulness & return the book, or send the money. The next day we went on to

Euch-Kalissa (three Churches) a small village deriving its name & origin from the fact that several hundred years ago three Armenian Churches were built there, - one on the top of a mountain spur, an other at its base - & the third a little distance from it & across the river Euphrates. "It is at this place that "Gregory the Illuminator" is said to have baptized 25.000 persons in one day, with water & oil. They say he poured the oil upon the water of the Euphrates, & that it, on striking the water, immediately burst into a red flame of fire, & remained stationary upon the surface, till the whole were baptized. I think they also claim that he built these three Churches - only one of which is now standing, & which is occupied as a monastery. It was at the door of this monastery that we dismounted, not knowing what kind of a reception we should meet with. To our surprise we were kindly received, & every thing was done, for the comfort of ourselves & our horses, that we could desire.)

As it was quite early in the after-noon when we arrived, we couldn't resist the temptation to scramble up to the top of a low mountain close by, & get a good look at Mount Ararat. After an hour of hard climbing we reached the top, & there right before us was old "Ararat," sure enough. His snow white summit had been in sight several days, but never till then had we seen him in all his cold & silent majesty. I shall not attempt any description of, but simply say it is a sight that well pays for all the trouble one may take. After visiting the ruins of the old church, on the top of the mountain we had climbed, we scrambled down again, reaching the monastery, just as the sun was setting.

"After supper, one of the priests came in to talk with us. We found him very friendly, & quite well persuaded of the truth. He had previously spent some months in Mr Hamlin's school, at Bebek. Presently he began to inquire for books. We of course, showed them to him, thinking that perhaps he might possibly take an Ancient Testament or two, but what was our surprise to see him select, & place one side, in addition to Ancient Testaments & Psalms, three arithmetics, eleven copies of the modern Testament, & eighteen parts of the Test., in all, some sixty books, & for which he paid the full price. As soon as it became known that we had books for sale, the boys of the school began to flock in, each one with a few paras in his hands. They gave us the money, & were ready to take any book we put into their hands. One little fellow, more fortunate than ~~the~~ most of his ~~fellows~~ comrades, came running in & saying: "Here is twenty piasters (about eighty cents), give me some books." In fact they were hungry for something to read. In the morning they were in again & bought books as long as they could raise the money to pay for them. On reckoning up, we found that in all we had sold more than four hundred & fifty piasters worth of books, nearly ~~[illegible]~~ all of them copies of the Testament or Psalms.

"One or two of the officials were undoubtedly a little disturbed by what we were doing, but they were not able to say a word in opposition. We had every thing our own way. The Lord shut the lion's mouth & we bearded him in his den." Of course we cannot tell what the result of our visit will be — but we may be sure of one thing. The influence of those books will be felt. So much good seed, sown in such soil, cannot fail to bring forth some good fruit. Let Christians everywhere pray that those boys & young men may become preachers of righteousness.

Call for books & a teacher

From Einsh Kalissa we turned our faces homeward, but, as far as possible, by another road in order to visit as many different villages as ~~was~~ practicable. We spent the Sabbath at Mangasar, a large village about six hours from the Monastery. We were entertained by the leading man of the village in a very friendly manner. On our arrival, the room was immediately filled by the villagers, & with the exception of the few hours taken for sleep, we were not without an audience of from twenty to fifty persons, all of whom, with only one exception, listened with interest & attention. Sabbath Evening two young men came in, from a village near the Monastery, six hours away, bringing a petition signed by twenty two persons, all of them heads of families, & also a letter from the priest of the village, asking us to visit them, bring them books, & also to give them a teacher. It was not practicable for us to turn back to visit them, but we sold the two young men a quantity of books, among them an eighty piastre Bible, gave them a letter for their priest & fellow villagers, in which we promised, if possible, to send them a teacher, & after explaining the nature of our work, & preaching to them an hour or two, we sent them to their village. Before mounting our horses, Monday noon, we had sold nearly 200 piastres worth of books, mostly Testaments & Bibles.

At the next village we were not so successful, but Tuesday night did a good amount of preaching

& sold five Testaments. in which we were aided by the village priest. Had it not been for the fact that our supply of books was almost completely exhausted. we might have sold many more. No less than three persons wanted Bibles but we had none to give them - the last one having been sold the day before. At this village also they wanted a teacher - unfortunately. we have not a man to send them. Our stock of books being exhausted. & winter being upon us. we reluctantly took the road for Erzroom. After visiting several other villages. & spending an other Sabbath at Kurnatsour & Todouraan. we reached home on the evening of the eighteenth day. feeling that this had been not only the most pleasant. but the most profitable tour we had ever made in Turkey.

We have finally found a man who is willing to go to one of those villages & spend three or four months with them. Let us pray that he may do a good work for Christ.

The health of our Circle is good. We hear that the Quarantine is raised at Trebizond - if it is so, you may expect to hear of a tour in that direction, by our next letter. Excuse this long letter. Much love to all at "33".

Your bro. in Christ. J. E. Pierce

Arabkir, Jan. 22d. 1861.

Rufus Anderson. D. D.

Dear Sir,

Having during the past month (Dec 1860) enjoyed the privelege of visiting our four out-stations, where little churches have been planted (and which have, as we trust, been watered from time to time by the showers of divine grace, and are still preserved by His kind Providence) I will now endeavor to give you some brief account of these visits.

The first visit was made at Shepik.

We went out there Sat. P.M. Dec 1st and returned Mon. (3d). Sat. evening after our arrival we enjoyed a pleasant season of conversation with Baron Marderos the converted priest & our native preacher at whose house we stayed. A number of ~~our~~ the Protestants came in and among them a young man Melcon by name who is a member of the Kharpoot Theological School and who had just arrived home to spend the winter vacations. He will employ these months of vacation in teaching the school in this his native village. For the want of a teacher the school has been suspended some months and we are now glad to have it reopened especially as there is no Armenian school or other school of any kind in the village. And not only the Protestant children attend but a number of Armenian families are glad to improve the opportunity and send their children to be instructed.

Suha also the interesting young woman, some account of whom has been published . also came in. She has been at times the teacher of the school here in her own village and at other times the teacher of the girls' school at Arabkir . but now she is engaged in study at Arabkir reciting to Baron Marderos our native helper there with a view to prepare herself for greater usefulness as a teacher. She had returned to the village for a few days on account of the death her sister under peculiar and trying circumstances occasioned by over-exertion in carrying a load ~~of~~ earth upon her back up on to the flat roof of the house. How sad to see these village women many of them so ignorant and degraded and destroying their own lives sometimes (as this woman did) by a little indiscretion. - - - - - The evening was closed with reading a chapter from the Armenian bible and prayer.

It is now Sab. morning and after a refreshing sleep we are awakened by a loud pounding near by. It is the sexton of the Armenian church just opposite who is beating with two mallets upon a large board hung up in front of their church. That is instead of a bell to call the people together for their morning worship. Though it is very early, scarcely daylight, yet they soon assemble and you hear them singing or chanting in their peculiar style. They spend an hour or two and disperse about sunrise. Perhaps they think, that their Protestant neighbors are rather lazy, who do not meet together until a short time after sunrise. Indeed the vartabed, who visited the village the week previous and preached a sermon in that same church, from the parable of the rich man & Lazarus, declared, "that those persons, who did not choose the narrow way, who did not wish to keep the fasts and comply with all rules of the church, chose the broad way and became Protestants." This statement, though very artfully contrived and very plausible to the ignorant people, was well answered by the old priest, Marderos, who said, that "if salvation was to be procured by keeping fasts, and practicing austerities, the heathen of India had a much better chance of salvation than the Armenians, since they practice so much greater austerities."

At the usual hour our friends came together in the small chapel room in the priest's house, viz the same room, where a bed was spread for me last night upon the floor. Between thirty & forty persons were present, who listened attentively to the word preached. ...... After breakfasting with the old priest priest, as I was returning to the chapel-room, I observed written on the door with a lead pencil some words in Armenian, of which this is the translation; "Chapel – a house for preaching and prayer. Whoever wishes to drink the water of life freely, let him come and drink". It was probably the work of some boy, but shows incidentally how familiar they are, both old and young with the truths and words of the New Testament.

We assemble for meeting in the afternoon. Some forty or fifty persons are present. After the sermon, a child is to be baptised. The time comes and the child is not there. It is the child of "old blind Sarkis" of whom some account was published a few years since in the Journal of Missions, as "the blind fiddler of Shepeek". The father is a member of the church, but the mother is not, and formerly was much opposed; now she is less so, but comes to meeting only occasionally. She probably wished to have the child baptised at the Armenian church, and now neglects to bring it according to the father's wish. A young man is sent for it, and while we are singing a hymn, he brings it and gives it to the father. Soon after the mother comes in, and the child is baptised in the arms of its blind father. It is a little girl. "Antaram" is its name, which is the name of a flower. After the baptism the "Lord's supper" is administered to the little church of *fourteen members*, *eight men* and *six women*. Quite a contrast, thought I, to the thousands in Boston sitting down but two months since to the *same table* — yes, to the same table, for there is, "but *one Lord*, *one faith*, *one baptism*" and we might also say, but "*one*" "*communion table*." "What though in place of a pulpit they have only a pine table, and that so weak in its legs, that we almost fear an accident's happening to it sometimes; what though there is no seat for the preacher, except the wide window-seat behind him; what though the communion set is not all of the same material, and the pieces of it are not all entirely whole; what though in place of wine, they are obliged to squeeze a bunch of grapes into the *cup*, and the bread is coarse and hard; what though the communicants have no cushioned pews, but only the coarse straw matting to sit upon, (and this is much preferable to the bare earth, which they formerly had): yet notwithstanding all, we believe that the Lord has lighted a candle here, whose light will not be quenched, but will shine brighter & brighter from year to year. "We might perhaps feel discouraged sometimes, but we remember the "*babe*" *and the* "*manger*" *at Bethlehem* and are admonished not to despise the day of small things.

In the evening the monthly concert is held in the adjoining room. The room is well filled, indeed crowded. And all seem quite interested, listening especially to the news from America, respecting the meeting of the Board at Boston. Said Baron Marderos, "No such thing is ever seen in this country". "No," we replied, "not at present, but the time may come when such things may be seen even here in Turkey." The Lord hasten the day. But when we think of the difficulties and obstacles, the prejudices to be overcome, the people to be raised from the dark pit of ignorance and error, it sometimes seems, as though it would require *hundreds or thousands of years* for this land to be what New England is. But when we remember, that it is only *two hundred & forty years ago* (Dec 22 '60) *that all New England was but a wilderness inhabited by savages*, we feel encouraged to hope for better things *here* in the future. ------ Prayer was offered by five of the brethren, the Missionary hymn was sung, and a contribution was taken up, amounting to 6½ piasters or about 26 cts, — a small sum, it is true, for others but large enough for these poor people. Were not the two mites a large sum for the poor widow? The 26 cents were as much for them as $26, or would be for some small churches in America. //

Vank and Aghun.

On Friday Dec. 7th we, Baron Kevork, our faithful helper, and myself left Arabkir for a visit to Vank, which is about 15 miles distant from A. As the weather was pleasant and no snow had fallen, we were enabled to go by the direct and shortest route. And we may remark here that the month of December is usually as mild and pleasant here as the fall months, snow not coming to remain generally until Jan. Last year it was the 6th of Jan. before we had snow of any consequence. It was an occasion of thankfulness also that no excessive rain had fallen of late, for had this been the case, we might have been obliged to go by a longer road, occupying two days of travel, or have experienced danger in fording the river, as our associate Mr. B in crossing the river last spring was obliged to have two men go from the village 2 or 3 miles distant, who seizing the horse one by the head and the other by the tail, helped him over.

We however after a pleasant ride arrived at the village about the middle of the afternoon. Repairing to the house of our helper, Baron Mardiros, who is a student in the Kharpoot school, but has returned to spend the winter vacation at his village, we found him not at home, having gone to a neighboring village to procure barley, having heard of our expected coming. Being cordially welcomed by his wife, who is a member of the Church, and his mother we sat down & rested ourselves awhile and then went out to visit one of the villagers, a Protestant, Baron Murgerdich by name. The village is built on two sides of a valley and as Baron M's house was on the opposite side, we had to descend the hill by a path, inclined almost 45°, so steep that one's feet were scarcely enough to keep him up, without holding on to stones or trees or whatever might be in the way. Having ascended a similar hill on the other side, we reached his house. Entering, we found him making a fire; "Ah," said he, "you have come, and I am not ready." "Very well, no matter, the weather is not cold." He gave us a cordial welcome, and when we asked him: "How do you do?" "Well, very well," said he, "why shouldn't we be well, when the Lord is with us. With Christ, all is well." Having asked about his family, for his wife & two small children were standing near by, we asked him; "Was it here, that the school was held last winter?" "Yes, in this room, and it can be here again this winter." Though a poor man he gave the room free last year, and offers to do so again. "Have you not suffered persecution since you became a Protestant 2 yrs since?" "Yes, the old priest declared, that he would drive me out of the village. I told him, that there are missionaries at Arabkir and elsewhere, scattered through the land, and when the king and rulers drive them off, you can drive me off. He would not allow my cows to be pastured with others. He would not allow my milk to be boiled with that of others. (The neighbors have a custom of boiling their milk together, in order to save fire). He forbad the neighbors speaking to me. For a while they obeyed him, but soon treated me again as usual. Now the priest (who is an old white-bearded man) has lost all his influence. He does not perform any of his offices, as formerly, and says I am old, and have performed all my duties to this people. "He does not realise that he has been a blind leader of the blind, and *now near he and they are to the ditch*." The people refuse to pay him anything as they used to. And the place, which they ~~used~~ to co formerly used as a chapel, has now become a *place for straw*, all the ornaments &c having been removed. We have hope for this village, though it is small, having about twenty houses. They are as sheep without a shepherd, and we trust, that they may the more easily be induced to hear the truth. Baron Mardiros will teach school and hold meetings with the people on the Sab. during the winter. Returning to his house, we found him at home and passed a pleasant evening in singing & devotional exercises, several neighbors having come in. One woman from Shepeek, who is now visiting here at her father's house, came in. She has learned to read the Testament recently and is about half a Protestant. She says her friends used to tell her, "It is well for you *not to learn to read*, that you may *not become a Protestant*."

Sat. Dec. 8th. This morning we went to Azhun, which is about 5 or 6 miles distant. Of the church, which was formed here last spring four of the members live at Azhun and two at Tank. The communion the last time was at Azhun, next Sab. it will be at Tank. We must give the members notice and examine those, who wish to be received. Azhun is a singular village and resembles

(*Azhun*)

the *country* in America, more than any village I have seen in this land, in that the houses are scattered. Having ridden 2 or 3 miles we began to pass the vineyards, fields and gardens of the village (dotted with houses here & there). Through these we rode some two miles, and still beyond they stretched down the valley for a mile or two. So that the village may be said to be some four miles in length and one in width, being stretched along a valley between sloping hills. Abounding in fruit trees, it must be a delightful place in summer. We arrive at the house of B. Khachadoor, where Seragun, our helper, boards, who has now gone out visiting, while K. has gone to another village to his work. His wife is baking bread on a large iron griddle over a small fire, a sick child lies upon the floor, while in another part of the room, separated by a railing, horses & cows are quartered. Siragun comes in, & welcomes us gladly. Let us go up stairs to his school room. It is a small room, some 10 by 15 ft. in size, the floor covered with straw matting & a few cushions to sit upon. Here the children of the school gather during the week, to read and on the sab. the men and women meet here for worship. Here it was, that the little church of six members was formed last spring. Last sab., some 25 or thirty, an unusually large number, assembled together. Here on the little desk is the large Armenian bible, which was presented to B. Khachadoor 3 & a half years since, purchased with money given a year or two before by ~~Ia~~ a deacon of the Tabernacle Church, Salem Mass. Here it is written down in the book, "May 20th 1857" the time when it was given. How much has it been used since that time, and what a change has taken place here! Then we knew nothing about the place or its inhabitants. Now we have two out-stations at these two villages, a church formed and two little congregations and schools gathered. True, other causes have been at work, but doubtless that book has helped along much in the good work. "Cast thy bread upon the waters, & thou shalt find it after many days."

We go to the house of Muggirdich another brother, who is sick, & has been confined to his bed some weeks. We talk with him, tell him of the meeting at Yank to-morrow. "Well, I shall come", said he. "What! get up from your sick bed to walk five miles to meeting! No, it would be too bad. You cannot." You can be with us in spirit however." Having examined one individual, who wishes to unite with the church, and taken a lunch at Bachadoor's house, we return to Yank. In the evening we go to Meggerditch's house, (the same that we visited yesterday), since he and his wife also are very desireous to unite with the church; and they cannot come to our room for examination, for a Koord, a friend of his, has come with his wife and child from a distance, and will spend the night with them. Having reached the house we are invited down into the lower, winter room, where is the Koord and wife (their babe being asleep in the cradle) & Megurdich & wife and their two children. We enjoy a pleasant evening, examining M— and his wife also, and closed with singing in Turkish, so that the Koord might understand, "I'm a pilgrim & I'm a stranger". He was pleased and said, that it was good. for he perceived the appropriateness of it to his own case, being a stranger & tarrying only for a night.

Sab. Dec 9th

The meeting was not held until about 10½ o'clock this morning to allow the brethren from Aghun opportunity to come from their village. All of the members, except the sick one, came and with them several other persons. About twenty grown persons were present and listened attentively to a sermon from the words, "Do this in remembrance of me". Two Turks were present, and though they could not understand, they remained till the services were closed. After the sermon of the morning, an hour and a half was spent in examining an individual from Aghun, whom we were not able to to see the day previous. Baron Kirkor is his name, a barber by trade. We were well satisfied and much pleased with his examination, as well as with the report, which we had heard of him from others. It was decided by the church to receive him & Baron Mugurdich, whom we examined last evening. Several others, who desired to join were advised to wait a few months. At two o'clock the afternoon services commenced, when the two new members were received, and the communion was administered to the little company of nine persons. We enjoyed a pleasant time. The same gracious hand, that spread the feast for the thousands in Boston but a few weeks since, spread the humble board for these few scattered sheep in the wilderness, and we trust that he was pleased to be present with the few as with the many. Well is it for us, that the promise is not where two or three thousand but "where two or three are gathered ~~met~~ together in my name, there am I in the midst of them". After the close of the meeting the brethren here were very earnest for those from Harpoot to ~~stay and~~ remain over night, enjoying their hospitality; but this they were unable to do. In the evening we enjoyed a pleasant meeting similar to the one we had at Shepik the week before. And the brethren here were equally interested in hearing of the "Jubilee Meeting" and other [illegible] from the last number of the "Herald".

Maden.

The journey to this place was made Sat. Dec 15th. The morning was ~~cloudy~~ rainy and very unpleasant, and we could see upon the hills, over which we were to pass, that the snow had already begun to fall. The road at first was very muddy and difficult, but after riding a few hours and passing this higher region, the rain and snow and mud also disappeared. And the last half of the journey we enjoyed, riding over a hard & level road. But now we begin to descend the hill towards the river. The clouds break away, the mists roll up, and see that section of a rainbow, the end of which disappears behind the hills, as though in the very bed of the Euphrates. Having crossed the ferry, we soon reach the house of our helper, Baron Bedros, and are kindly welcomed. After supper a meeting is held in our room, Kevork reading & explaining a part of the 51st chap. of Isaiah. Sab. morning a preaching service was held in the chapel as usual, and at the afternoon service, the ~~communion~~ Lord's Supper was administered to the little church of seventeen members, nine men & eight women. One child also was baptized. During the intermission at noon we were requested to visit two sick persons, one of whom was Baron Hohannes, the gold-smith, a member of the church, who was received at the time of my first visit to Maden four years since. The poor man has been sick about 2 months with the fever and ague. Prayer was offered for him, that he might be resigned to the Lord's will. After which he expressed many thanks and said, "Let the Lord's will be done." At the communion service about thirty-five persons were present, and the Savior also was with us, we trust. — Notice was given out that in the evening a meeting, similar to the Monthly Concert, (though it was not the first Sab. of the month) would be held ~~and~~ after that, a that marriage ceremony would take place, as a young man of the Protestants was to be married to an Armenian girl. — After supper, or dinner, as it might more properly be called, as there was a little time before the commencement of the meeting, when the bride & bridegroom would arrive, we sat down to read the "*Journal of Missions*." Here is the last number. It came but a few days since, & contains the account of the "Jubilee Meeting." How interesting! It must have been good to be there. It is good to be *here* and read the account, how much more to have been *there*. Kevork, "our apostle", sits by and is much interested to hear what I translate, especially what is said about *Pastor Simon from Constantinople*.

At length we start for the chapel, meeting the man with the key on the road. The room is soon lighted up with *nine candles*. Now they begin to come. And we commence to sing, while the bridegroom and bride and their friends are coming in. The sound of our voices is mingled with the noise of children, and the crying of babies, and the sound of the company entering. What a crowd! The room is well filled, not only on each side but the space in the middle also, carpets having been spread over the whole floor for the occasion. How they crowd to see the wedding ceremony, when to hear the truth preached many of them are indifferent. How many of these will be prepared for the marriage supper of the Lamb! The bride sits down on one side just in front of the table or pulpit, and ~~she~~ is entirely enveloped in her large white veil except her face, which is covered with a piece of *black cloth*. The bridegroom sits opposite on the other side of the room. We sing the Sab. evening hymn, & the missionary hymn, and read a part of Acts 2d, telling them of the outpouring of the Spirit in the days of the Apostles, and at the present time in various places. We tell them of the need of being interested in the spread of this same gospel, in which the apostles were interested, and laboring for the establishment of Christ's kingdom, of the need of being true members of his church, which is *Christ's bride* & will at length be received unto himself in heaven with great pomp and glory. Compared with *that wedding all the weddings here are mean, poor, worthless and insignificant*. They listen with fixed attention, and we hope that good was done; for some are here, who were never here before.

Machkir.

We enjoyed the privilege of visiting Machkir also on Sat Dec 29th, spending the Sab. there and returning to Arabkir ~~Mon~~ Dec 31st. The communion was administered there also to the little church of 19 members, 10 men & 9 women. Two children also were baptized. On our return to Arabkir, we were overtaken by a severe storm of rain & wind, which soon turned into snow. It was cold & disagreeable, but we experienced no harm except a wetting notwithstanding our rubber clothes. Our friends at Arabkir felt much sympathy & some concern for us, especially as a man from A. had been killed on that same road only 5 days before, having fallen down a precipice by the road side, in the dark. But we have great reason for gratitude, that we have been preserved from all dangers during these journeyings; have enjoy so pleasant weather for the most part, & especially that we have been permitted to see so much to encourage us in the work of the Lord at these several out-stations.

Very truly & respectfully yours Geo. A. Pollard.

Arabkir Jan 22, 1861.
Rec'd Apr. 6.
Ans'd [illegible]

Copy of a letter to Rev. H. N. Barnum,
Stated clerk of the E. T. Mission (Arabkir. Jan. 22d. 1862.

Dear Brother Barnum,

To you, as the stated clerk of this Mission, I wish to write a few lines, respecting a subject that concerns not only us, but the whole Mission. It is with respect to the occupation of Erzroom. Last Fri a letter came from Dr. N——, in which he says. "Bro. M—— proposes, that I go to Erzroom to be located there with Mr Shedd. I am willing to go, if the Mission so decide. And if Mr Shedd does not go, will not you (Mr Richardson) or Mr Pollard go and be located there with me"?

Bro. R and myself have been talking this matter over. and he feels as strongly as ever, that Erzroom ought to be occupied. And thus have all the brethren felt at our last two Annual Meetings, and especially those, who have resided at the place.---------

-----(With regard to the question proposed by Dr. N——, Bro. R mentioned some reasons, why it would not be well for him to remove thither)

------------------The question then arises, whether we are willing to remove thither, if the Mission desire it. And now I write to inform you, that after carefully and prayerfully considering the subject, we can say, that we are. And this decision we have come to, not from being any less attached to this place or the work here or our associates, or feeling any less the importance of the work in this field, and the need of two men to perform all the labor required, than ever before; but merely from a sense of duty to go where the voice of Providence calls, where is the greater field, and need of laborers. We know that the subject of the occupation of Erzroom has been much discussed at our last two annual meetings and will be probably at our next meeting at Bitlis. And if it should then be proposed, that one of the missionaries from Arabkir remove to that place, and that *we* remove (as it was proposed 2 yrs since), and this should appear to the Mission as the only or the best way, in which E. could be supplied, we should feel that the voice of Providence called us there, & that it was our duty to go. But if we had not previously considered the subject, we should then be subjected to the inconvenience of making the long journey back to Arabkir, and from this place the

Arabkir, Mar. 21, 1862.
Rec'd, May 13.
Ack'd Dec. 31, 1862

the long journey to Erzroom, whereas, if we knew it before hand, we might go to Bitlis prepared not to return but to take the short journey from thence directly to E. —— What you will then feel called upon to do, we presume, is, if possible, to ascertain whether Mr Shedd will remove to E—— or not; and if not, whether it is the vote of the Mission, that we remove to that place and inform us accordingly, as soon as possible, that we may have time to make all necessary arrangements (if we are to go) before starting for the annual meeting. - - - - - - - - - -

Yours fraternally,
Geo. A. Pollard.

Arabkir, Mar. 21st. 1862.

Rev. R. Anderson, D.D.
Secy A.B.C.F.M. Dear Sir.

I send you herewith a copy of a letter, written to the stated clerk of our Mission about two months since. And you have heard from him and from others perhaps ere this, respecting the proposition contained in it and the manner in which it has been received by the brethren of the Mission. We have not heard from them all, but from the majority and they approve of our removal to the Erzroom Station and express the opinion, that all the other members of the mission will approve of it. We presume, that the Prudential Committee will also favor this step and do therefore consider the matter decided and have already commenced our preparations for a final removal from this place. We expect to start about the 1st of May, go on to Kharpoot & thence, in company with Bro. Allen & family and perhaps Bro Barnum & family, go on to Bitlis, and after attending the Annual Meeting of the Mission at the latter place, proceed directly to Erzroom.

Since writing the above letter, we have heard, that the Mission do not approve of Dr Nutting's removal to Erzroom, since he would then be too distant from the Majority of the stations, and that Mr. Shedd will probably be located at Van in accordance with the wish expressed in your letter, which we have since read. We then expressed our ~~willingness~~ to the Mission our willingness to be located at E. with a new associate from America, if this was thought best.

Before writing the letter, we had not heard, that you propose sending two new men from America for Erzroom, and supposed that ~~the~~

there was no hope of Egin being occupied at present, except by taking one of the present Missionaries from his station. But even though two new men be sent from America, the Mission think it best, that but one be sent there together with one of the present missionaries, who has some knowledge of the language. The other new man might be sent to one of the other stations of the Mission, for there are several (and we do not except this station) which greatly need such a man.

It was on the 4th of July 1856, ~~that~~ nearly six years since, that we first arrived at this place. It has been our first station, and was our first place of residence in Turkey, except Constantinople where we remained 4 months, before our location was decided by the annual meeting. We feel very grateful to a kind Providence for permitting us to live and labor here so long, and granting us to see so much fruit of our labors. Though feeble and unfaithful instruments we can but feel, that our efforts have not been in vain.
We have been permitted to see the work of the Lord going forward year by year, and now behold more encouragement than ever before; the field whitened more than ever for the harvest. It would be a great pleasure to continue longer here and assist in gathering in still more of this precious harvest did Providence permit us this privelege.
When we first arrived in this city we at once declared, that it excelled in natural beauty any place we had then seen in this Empire. And, if we except the city of Malatia with its almost innumerable and unsurpassed natural beauties, we may still say the same. But not so much have we been delighted with the gardens and natural paradises, to be seen on every hand, with the trees, the fruits, the sparkling fountains & the gurgling brooks, as with the spiritual beauties, which we have found here in the garden of the Lord.
And our attachment to the place, the people, and the work of the Lord here, has been increasing year by year. And therefore it will very trying to break the ties, which have been formed ~~here~~. It will be something like leaving home & friends ~~and~~ in our native land, and in some respects more trying even than that event.

God has blessed us while here with the birth of three dear children, has not suffered death to enter our family circle, but has spared us all hitherto, and continues to bless us all with a good degree of health and strength.
We hope too, that he has here given us spiritual children, whom we must leave behind, ~~that~~ from whom it will be hard to separate.

It will still be trying also to leave our beloved associates, with whom we have been permitted to live and labor there so many years. When we first came to this place, we were young and inexperienced, but fortunately for us, they were able to direct and assist us by their experience in many things, having kept house several years in America before coming to this land. We shall long remember their sympathy and kind assistance, which we have often experienced in times of sickness and trial.

And we have great reason for thankfulness, that though brought together from widely separated portions of our beloved native land, (they being from Illinois & we from New England), we have been enabled to live and labor together in great harmony for so long a time.

We have found in them excellent qualities, in which we knew ourselves to be deficient, and by being thus associated, we hope that there has been no small benefit not only to the work but to ourselves.

By remembering what we have learned, and the good examples, which we have had before us, we hope to be better prepared for the greater responsibilities of the new station, to which we are called.

When we remember the trials, through which our associates have been called to pass, in the death of their then only son, an infant, soon after reach this place from Erzroom, in the sickness of themselves & their children, in their present separation from a beloved daughter at the school at Smyrna; and the trials experienced from time to time for the sake of Christ & his work in conflict with those without, in care for those within the church, in journeyings, in separations, &c., we almost shrink from looking forward & reflecting upon what may befall us when called to launch out anew, as it were, upon this uncertain sea.

But we remember with what patience & fortitude these things have been endured by them for Christ's sake; that his grace has been sufficient for them, and believe that he will indeed fulfil his promise to them and us, which says, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundred fold now in this time, houses, & brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life". From what we have already experienced of the Lord's faithfulness, we are encouraged & strengthened, and enabled to go forward willingly & joyfully in the path of duty before us.

Yours very truly & respectfully, Geo. A. Pollard.

A. Copy 144

Van, Turkey, June 24th 1862

Dear Dr. Jewett.

You will have been apprised, doubtless, by the tim you receive this, that our Mission is desirous you come to Van, and be associated with Bro. Shedd. It has been recommended you, to d if you are pleased to come. - If such a course should strike y favorably as no doubt it will, when you have learned the tru merits of the case, you may be pleased to know more respecting Van, from us, who are now on the ground for a season. Bro Trowbridge of Constantinople, has visited the place, and doubtless will give you his impressions, which were favorable a place of residence. By referring to the April No. of the Missionary Herald, you will see Bro Burbank's statement as to population, character of the people, and the necessity o immediately occupying the place. From this my first visit to the place, I can cheerfully ascent to what they have said in favor of the place. I arrived here in company with Bro Shedd 19th inst from Bitlis, we were 28 hours in our Saddles over 3 days nearly. We came attended only by Bro Shedds servant, and can vouch for the route from Bitlis on the Southern shore of the lake as being safe and a most delightful road - We are no occupying a room in the Persian Khan, and are endeavoring t find and secure a house, in the city for a residence - The plai of Van is about three hours ride, following the lake shore an Extends eastward from the lake about 2 hours - The city is about 25 mts walk from the shore midway in the plain - The city proper, enclosed within a double wall, and bounde on the North by a high perpendicular rock, (on which is a forti walled) it is 3/4 miles long, and half as wide - We are endeavori to secure a place for a Chapel in this city - East of the city are the gardens or suburbs, where most of the people resid the year round - Bro. S. - and I have ridden through them from one End to the other, and back and forth in the cross streets - The whole scenery at this season of the year is of surpassing loveliness. There is not a place in the interior of Turkey that Equals it - not Excepting Bitlis - As a place of residence, I think it equals any of the 12 missionary stations I have visited. The other morning, Bro S. & myself took a ride up through the principal, widest street — "Broadway" — I would call it. Our horses went at a pacing gait, and we were just one hour in passing through the entire length. The suburbs must be about 5 miles long & 2 wide — this street is very wide; from one to six brooks of clear running water are flowing in it — and there are from two to 16 rows of trees — Willow — & Poplar, forming in many places an overhanging archway of foliage, — a fine shade the entire length, so that one can with comfort walk through the whole length the hottest part of the day — We noticed that a carriage could be used in this with comfort, with which one could extend his ride to the several villages outskirting the plain. The gardens abound with fruit trees, among which are the apple, of which Van is famous, pear, plum, cherry — Fields of rank red clover grass now in full bloom — breast high, occupy some enclosures 5 acres or more in extent. The people we noticed were flocking into the city to their several shops, and trades. As they reside, ~~the~~ at least the greatest share of the population in the suburbs — we consider it best that the missionary families should dwell in them also. It is said that there is a little fever and ague during a few weeks in the hottest season, in which case the missionaries could readily repair to the village (Armenian) at the foot of the Mts, two or three hours distant — We notice every morning a fine sea breeze comes up from the lake — We have been down two mornings before breakfast and enjoyed the luxury of a salt water bath — There is a fine sandy beach ~~miles~~ in extent — The Mts. around us are still capped with snow — the most prominent of which is Mt. Sipan on the north of the lake and which is about 4000 feet above the lake's ~~surface~~ — surface. This city should now be taken possession of in the name of the Lord. Will you come and use your utmost endeavour in bringing it into subjection to Christ? We shall be most heartily glad to hear, that you have decided to move here. The people, the men can nearly all read. We found but few, who can read in Bitlis. Here it is different, and the people are awake to enter discussion. They are most decidedly opposed to protestantism entering here, hence we find it necessary to use the utmost secresy, while hunting up a house. I will let you know our success, if I can, before this leaves. It is from 8 to 10 caravan days to Erzroom, about 5 to Bitlis, and six to Ooroomiah, there is a regular post communication between here and Erzroom. Brother Shedd on leaving (his family is with Mrs. Knapp in Bitlis) will go to Salmas, where he has resided a year or more past, pack up his goods, and return himself to Bitlis, where he hopes to prosecute the acquisition of the Armenian language until Autumn. We hope if you decide to come here, you w make your arrangements to bring your family to Bitlis; leaving your goods at Erzroom, subject to your order. While your family are at Bitlis, you could make a trip here and secure a house. It is 8 caravan days from Erzroo to Bitlis. Mrs. Knapp and I would be most glad to see you and your family. I think you are from St. Johnsbury Vt. I have a great many relations in that and adjoining towns, concerning whose welfare, I should be glad to make many paticular enquiries. We remember wh making our final visit in St Johnsbury in the Autumn of '56, your parents made us a call.

We hope you will write us on the receipt of this and let us know your plans and wishes, which you ca readily do by post. We have a messenger, who plies between Bitlis and Erzroom, who makes semi-monthly trips. If you should bring your family to Bitlis, some of us from Bitlis may plan to meet you a few days journey out, if we should know of your coming in season. Please give my love to your family. We shall be rejoiced to have you for neighbors.

I remain yours in the fellowship,

(Signed) Geo. C. Knapp.

P.S. Wed June 25th

After six days of careful enquiry and looking at four different houses, we have at length secured one, belonging to an aged Mussulman Mollah, or priest,— It is in the city, four minutes walk west from the Eastern gate— It will answer for a Chapel and school; and by a little outlay on improvements will answer for a Missionary family for a few months, or until a more suitable one is found. We have hired it for two years, and pay $36. rent yearly— The owner is to vacate it 2 months hence— We have just returned from the house, having secured the contract without its being known by the Armenians here.

Rev. R. Anderson.

Dear Sir. The foregoing letter from Bro. Knapp to Dr Jewett was received at this place (Erzroom) about the time, that we heard the sad news of Dr. J's death. I detained the letter therefore, writing to Mr. K. & inquiring if he would like to have it sent back to him. He replied; "that he would like to have it copied here, and the copy sent to you, since it might be of use to some other ~~person~~, who may hereafter come to Van from America." Through the multiplicity of other cares, I have been unable to copy it myself, and from various reasons have been unable to procure it copied, until the present time. But though it has been thus long delayed, it will not be without its interest to you and to any one, who may be appointed by the Pru. Com to come as a missionary to Van.

I have many things of interest, about which to write respecting this place and its outstations, when the various secular and other work connected with this station, now on hand shall be arranged, and afford an opportunity. Last Sab. (Sept. 28th) Bro. Cobb & party, consisting of Mrs. Cobb Miss Anna Beach & Miss Mary Cochran, were with us. We enjoyed a pleasant visit from them of 5 days and they left us on Mon 29th inst for Trebizond, "en route" for America, except Miss Anna Beach, "who will perhaps spend the winter in Stamboul" for her health. Our congregation & sab. school last sab. numbered 55.— —This week we have commenced a girls school. We have now 24 boys & 12 girls in our schools, whereas 3 ms since there were but about 20. We have various other signs of encouragements respecting this field.

Very affectionately Yours, Geo. A. Pollard

Van. June 24, 1862.
Rec'd Nov. 17

Erzroom. July 3d. 1862.

Rev. Rufus Anderson D. D.

Dear Sir,

We have great reason to commemorate the goodness of God toward us, now that we have arrived in peace and safety at this city, the place of our destination, after our long and hazardous journey from Arabkir.

We left Arabkir on Weds. April 23d and reached Kharpoot the next Fri. in a driving rain storm. Here we rested two days in the pleasant families of our missionary friends, and left on Mon. 28th in company with Messrs Allen and Barnum of the Kharpoot and their families. There being three families, including seven small children in the company, we were obliged to travel slowly, and after five days of travel we reached Diarbekir on Fri. May 2d. Here we enjoyed a pleasant season of rest and a precious sabbath with our dear missionary friends, and the native bretheren and sisters and, ~~were~~ it being the first time we have visited Diarbekir, we were greatly encouraged and strengthened by what we saw there of the work of the Lord. The new chapel, which was formerly the British consulate, and was purchased so recently with so much expense, seems already too strait for them. And we were not therefore much surprised to hear them talk of building anew. The reports, which we had heard during the winter of the progress of the work there, of their large sab. school &c, had greatly excited our interests, but we had no just just idea of the charming & interesting sight presented there on the sab. until we came to see it with our own eyes. And the congregation, which we saw, though it numbered about 300, was not so large as at ~~sometimes~~ during the winter, when sometimes 400 were assembled in the congregation & sab school. We left Diarbekir on Tues. May 6th, passing by the pleasant spot just outside the city walls, where lie the remains of the lamented Mr. Righter, formerly agent of the Am. Bible Soc. Having spent one sab. in our tents upon the road near the town of Zok, where we had plenteous showers, & winds, which caused us many fears lest our tents be blown over, on Wed, the 14th, we arrived at Bitlis. Here our annual meeting was held, commencing Fri. May 23d and closing Sat. 31st. We enjoyed a very pleasant and profitable meeting in that pleasant, romantic and rural city. We found the remarks of those, who had before visited the city and had likened it to Arabkir, to be very just. The two cities resemble each other very exactly in the abundance of fruit trees and shade trees, of delightful gardens, shady walks, and ~~clear~~ fountains, flowing with clear, cool water. Bitlis has one peculiarity in its mineral springs, which may one day become as famous as those of Saratoga

The minutes of the meeting, and the letter of the committee you will have read before this reaches you, so that I need not speak particularly of the proceedings; but will proceed to speak of our journey from Bitlis to this place.
On Mon A.M. June 2d, we accompanied Mr Williams & family out of the city by the south road on their way to Mardin, and the same afternoon we accompanied Messrs. Allen & Barnum & their families & Mr. Walker of Diarbekir out of the city by the north road, on their way to Kharpoot through Moosh & Palu.
And on Tues. [illegible]. we were accompanied by Messrs Knapp & Burbank of Bitlis and Mr Shedd, now of Van Station, out of the city by the same north road on our way to Erzroom through the district of Khanous. For some three days and a half we were travelling over a level road and for the most part on a wide plain, which we suppose must be called the Moosh plain, for we had the city of Moosh in view a few hours distant to the left, during a part of two days. It appeared like a black streak at the foot of distant mountains beyond.

On Sat. June 8th. after a journey of 4½ days from Bitlis we reached the village of Chevirmeh in the district of Khanous. This place is one of the outstations of Erzroom, has been often visited by missionaries, who have resided at Erzroom and was occupied some 8 years by the excellent pastor Simon, a graduate of Bebek Sem. who was ordained at Constantinople for this people and was about 2 years since removed to Moosh to labor ~~there~~, but is now engaged at Bitlis in assisting the missionaries there. We arrived at the village about sundown and was directed at once to the house owned by the Board, which was built in the time of Mr. Peabody for Pastor Simon & his family. Besides the rooms for the family there is one larger room, which is used for a chapel. The rooms had been opened and made ready for us and we were soon welcomed by the brethren, members of the church, of whom there are about eleven & other friends, all of whom expressed much joy at seeing us.

On Sab. morning we had a service, at which about 80 persons were present; and at noon the Communion of the Lord's supper was celebrated.
The little chapel was crowded to overflowing, some being obliged to stand outside in the hall for want of room. Over one hundred were present; and all gave fixed attention to the sermon, which was preached & to the other services.
About a dozen persons, members of the church & others came up from the next village, Hiramik, which is 3 miles distant and remained during the entire day. Four children were presented for baptism. And at the time of the bible class, which was held in the afternoon another child belonging to a church-member at Hiramik, who did not come in time for the noon service, was presented and baptized. At this meeting as many were present as at the morning service. We anticipated some pleasure in spending this sabbath,

rest in our tents, but with this little church. and the dear brethren of these two villages. But our hopes were more than realized. After spending several days in travelling ~~stopping each~~, pitching our tent each night near villages where the inhabitants, though mostly Armenians, seemed to be sunk in ignorance and spiritual darkness, without schools, without the word of God, and with scarcely one ~~who could read~~, in a whole village, who could read; it was indeed refreshing to arrive at this green, flourishing spot, this oasis in the spiritual desert. It did us much good and filled our hearts with joy and gratitude to see the glorious light of the gospel shining here so clearly, especially after emerging from a region, whose spiritual darkness could but be felt by us. —— On Monday I visited the village of Heramik, which is also an outstation of Erzroom, and where a teacher has been employed during the winter. Here I found eight individuals, of whom I had heard the day before, who were exceedingly desirous to unite with the church. There were 5 men and three women and I was obliged to spend the greater part of the day in examining them. We were much encouraged and our faith was strengthened by the conversation had with them, and by seeing such good evidence as was exhibited by them, and especially by some of the women. They had endured persecution & trial for Christ's sake and seemed willing to endure anything and everything rather than deny Him. One woman had relations, a mother & brothers or sisters, who are wealthy and have labored hard to draw her back, but finding her immovable, they have given it up and have, as it were, forsaken her.

And we see the benefit of having the light shining in one village, as at Chuvermek; we see that it spreads to other, neighboring villages. At this village of Heramik, upon which comparatively little labor has been expended, we see that quite a work has commenced. The number of protestants, which a year or two since was but about six, now amounts to sixty, counting all both young and old. And eight of them, giving encouraging evidence of christian character, come forward, desiring to unite with the church. This encouraging work at Heramik was as surprising as it was pleasing to us, since we had before heard or known scarcely anything of the place.

Before returning to Chuvermek at night, we were obliged to accept of an invitation to dine with the man at whose house we staid. It was the third dinner or meal, which had been prepared for us during the day. The first ~~at~~ invitation at Chuvermek we were obliged to decline, and the examination prevented us from accepting of the second; so that, although anxious to hasten home, we felt obliged to accept of the third.

It had been arranged, that three marriage services should take place on the next day. Two parties being from Chevermeh and one from Heramik. The people of the latter village greatly desired, that their wedding take place at their own village but we finally persuaded them to come up to Chevermeh in the morning, bringing the bridegroom & bride, so that the three weddings might take place at the same time in the chapel. Early Mon. morning, before sunrise, the brother of the bridegroom at Heramik came up on horseback in great haste, bringing the news, that a wealthy Turk, the head of their village had suddenly died. He had gone ~~a day or~~ to the "Castle", a few hours distant, where is the residence of the Moodir of Khanoos, to make him a visit, and while making the visit, had been stricken down in a very strange & sudden manner by the hand of death. Our friends thought it not proper to come up with a wedding party, on horseback, with rejoicing &c (as is the custom) after the occurrence of such an event. The Turks would take offence. We accordingly started at once and went to Heramik, on the condition, that we should not have to wait more than an hour before the services took place. There is usually considerable delay, so much time being spent in dressing, feasting, &c before the wedding. We have known of cases, where the missionary has waited hours and then had to defer the wedding until another day. A few minutes before the expiration of the hour, the bride was brought, and all things being ready, the ceremony took place. The room was a large one in the house of Arakeal, the bridegroom's brother and like the village rooms in this region, it had no windows, except a round hole in the middle of the roof. The friends & neighbors crowded in until the room was ~~crowded~~ full, there being an amphitheatre of heads, those in the midst sitting, & those outside standing. There were over an hundred present, and an opportunity was afforded of addressing many Armenian neighbors, who would not be present at any other service. We hope that good was done by removing prejudices &c. Not a few Armenians expressed great approbation of our form of marriage. They had thought, that the Protestants had no marriage service, no funeral-service &c, but they were now convinced to the contrary and said "Oh if Pastor Simon would only come back, we would listen to him & become Protestants." After the service was over, I designed to mount my horse at once and return to Chevermeh. But Baron Arakeal stood before the stable door and refused to let me have the horse, until I had taken some food, so that I was obliged to submit.

A few hours after returning to Chevermeh the two other parties were ready. B. Arakeal, just mentioned, with other friends from Heramik came up bringing his sister, who was to be one of the brides. The services were performed in the chapel and passed off pleasantly, a good audience being present. After this and the dinner, the brethren being together, held a consultation, and by the hand of Sarkis one of the bridegrooms wrote me a letter, imploring that a preacher or pastor be sent there. There are 110 Protestants old and young, at that village besides the 60 at Heramik, and they are as sheep without a shepherd. As we have no other one to send, and our funds are so limited this year, we are about to send them B. Hohannes, the only native preacher at Erzroom to spend some weeks there. We had a pleasant journey from Chevermeh to Erzroom & arrived here on June 1st with hearts filled with gratitude for continued goodness unto us

Erzroom July 3. 1862
Rec'd Aug. 13.

Erzroom, Turkey, Jan. 22d. 1862.

Rev. R. Anderson D.D.

Dear Sir,

It is now some months, since we have sent any communication from this station to the Missionary House, but the reason has not been, that we have not had interesting and encouraging information to communicate; but rather, that we have had too much of this, i.e. that there has been so much going on around us and in our midst, which has so fully occupied our time and attention as to leave us little opportunity for writing. Indeed if we had had double the amount of time & strength, we should have found enough and more than enough to do in this wide, important, and interesting field. It has been and is still a great pain to see so many departments of labor & so many portions of our field, neglected, some partially & some altogether, from the want of time & strength on our part & also from the lack of means & suitable helpers to perform labors, which would not be in vain but, as we have reason to believe, exceedingly profitable. We were hoping, that ere this associates would have been sent to us from America, and we have been anxiously waiting to hear some news in respect to this subject. We heard some time since from Constantinople, that "Mr. Parmelee would not come out before winter"; from this we infer, that there is hope of his coming in the spring. We remember a remark in one of your letters to this Mission, to this effect, "that Mr. P. would have no objection to going to Erzroom, provided he could be assured of having a stirring life there". Now we can assure him of this most fully. But I have not time to go into particulars on this subject at present.

The last month, Dec. 1866 has been one fraught with interesting events here, some of a cheering nature and others more sad.

In the first place, we have great reason for thankfulness, that a piece of ground has finally been given by the Turkish Gov't for a Protestant burial place. Soon after the disturbance, which occurred at Constantinople some years since, on the occasion of a Protestant burial, the late Sultan ordered that separate burial places be given to the Protestants both at Stamboul and at other cities of the Empire. Such an order was sent to this place and great efforts have been made by the English consuls residing here, and also by former missionaries to have this put into effect and a burial place secured.

But doubtless through the influence of the agents of other christian communities here (there are besides the Armenian community, a Catholic and ~~a~~ Greek communities) upon the Turkish officials, these efforts have for a long time been thwarted, and those among the Protestants, who have died, have been buried in the garden belonging to the Mission House, formerly occupied by Dr. Azariah Smith & other missionaries of the Board.

Not only have the English consuls here interested themselves in this matter, but the Eng. Embassy at Const'ple also, and through their influence order after order has been sent to the Pasha of this place in respect to this subject. During the autumn the English Consul, Mr Dalyell, who has resided at this place some years, left for a visit to England, and the vice-consul also left soon after. During the summer, as we were expecting their departure, we made all possible efforts & felt very anxious, to have the matter settled up and a spot secured, knowing that after their departure we should have less hope of success. But it seems, that we were mistaken; and it appears to us a providential circumstance, that the matter was not settled before, while the consul was here. We should ~~have~~ then have given the chief credit to him, but now we are compelled to feel and acknowledge that it was especially through the kind Providence of our Heavenly Father, that this thing has been brought about. In the autumn a new order in respect to the matter was sent to the Pasha here, and a copy of this in French was kindly sent us from the Eng. Embassy at Const'ple.

On Tues the 2d of Dec. we visited the Pasha to inquire about the matter.

A few weeks before this a man had been sent by him, who went with B. Bedros the head man of the Protestants and measured off a piece of ground for a burial place. But there being some difference of opinion between them in respect to the extent of land to be given, the matter was then left.

On visiting the Pasha, we inquired whether *that place* would be given, intimating, that we desired speedily to remove the remains of those, who had been buried upon the mission premises before winter set in and that perhaps a new missionary might ~~perhaps~~ come to occupy those premises in the spring.

To our surprise & gratification he intimated, that the place would be given & desired us to send him ~~the~~ B. Bedros, the head-man, to attend to it. On leaving his appartment we were called into the "*mejlis*", which had met in an adjoining room. Some of the members expressed surprise at our inquiries, supposing the place had been given & accepted. But they said, "Let B. Bedros come & we will send a man to measure it again immediately, so that it will be ready for you to use to-day or to-morrow."

Two men were sent that afternoon, who measured off the spot, and on the next day we removed the remains of Baron Toros of Arabkir & deposited them in the new ground. He was killed in the Spring, ~~by the~~ as he was passing along the road by the Custom House, by the kick of a mule that ran away. — — — — — — We little thought at the time of that first interment, that the next one to be laid there would be from our own dwelling, but so it was. In less than a month, on the 18th of Dec, we were called to part with our darling babe, Susie Adams. She was born at Arabkir, & was brought with us all along that long & perilous journey, which we took through Kharpoot. Diarbekir. Bitlis. until we reached this place, experiencing no evil, and having had hardly a sick day since her birth, until about a week before she was removed from us. Her disease was the "Cynanche Tonsillaris". (swollen tonsil). The swelling was not perceived by us until Fri. night and on Sat. about 10½ A.M. her breath ~~stopped~~ ceased, the swelling seemed to have closed up the aperture of her throat. There are physicians here, connected with the Turkish army, one Italian, and Turks. But on Fri. night, when we first began to be concerned about her, they could not easily be found, and we called in an Italian apothecary, who was very kind, doing all he could for her & gave medicines free of charge. But it was of no avail.

"The Lord gave" her, & spared her to us over a year, & for this we are indeed truly thankful. She was indeed a great comfort & joy to us, during that year and during all our varied and at times trying experience. & the "Lord hath taken away & blessed be His name". He hath taken her away from this world of care, & sorrow, & temptation & danger, to a brighter, happier, safer one above. Though our hearts are bowed down with grief, yet we rejoice, that by his grace, He enables us to say, "Thy will be Done". Much more respecting our burial place, little Susie & other matters, I should like to write, did time permit.. Yours very respectfully. Geo. A. Pollard.

Erzroom, Jan 22, 1863
Ack. Apr 30
Rec'd March 2.

Trebizond, June 6th, 1863.

Rev Rufus Anderson D.D.

Dear Sir,

Having left Erzroom on Weds May 20th, after seven & a half days of travel we at length reached this place May 28th and expect to spend some weeks in visiting this the most important outstation in the Erzroom field. ~~and~~ Having now a better opportunity for writing than I have enjoyed for some time, I will improve it by giving you a little information respecting Erzroom & some of its out-stations. Many interesting events have occurred within the past few months, respecting which we have often greatly desired to send you information but the pressure of other important duties has hitherto prevented this.

Melekan

But now I wish first of all to say a few things respecting Melekain, a village about 54 miles from Erzroom to the South West, which became for the first time an outstation of E. only about 8 months since. Previous to this the place had never been occupied by any Protestant helper or teacher.

You will remember, that it was stated in the our report for 1862, that a letter was sent us from this place, begging for a teacher, & that one of the Erzroom brethren was found, who consented to go for small wages, hardly enough to support his large family, who remained behind at E. – He went to the village about the 1st of Dec & remained until about the last of April, when he returned to Erzroom.

During the winter, or rather during the five months he remained there, he was accustomed to teach a small school during the week, & on the sabbath to hold meetings for preaching, & studying the scriptures. And during the week also such meetings were held. There are several families of the village, which are openly & decidedly Protestant, and the rest though Armenians are not opposed, but friendly, and were willing to come and hear the truth preached.

But in another village near by, were found those, who were much displeased at B. Haroutun's coming and endeavored in various ways to drive him off. At first they endeavored to persuade the owner of the house, where H. lived, to drive him away. But finding the man was firm & not to be persuaded to this, they began to try other means to accomplish their object. And we may here remark, that prominent among these opposers was the Armenian priest of that village.

// One Sab. morning, after the morning meeting & after H. had taken his breakfast he returned to his room & found sitting there a stranger, a tall, stout fellow, and in his hand an instrument, resembling an ancient battle axe. // H. went in and gave him the usual salutation (which was not returned) & then H. ~~went and~~ sat down on a lower seat, since the man had taken unasked the highest & ~~the~~ best seat. // H. was much surprised at his conduct & began to suspect, that the man had come for no good purpose, ~~for the~~ And this was soon made evident, since the man, whom he describes as a regular "Goliath" in appearance, began to pour forth a torrent of abuse upon him and the Protestants generally. The owner of the house & some other brethren coming in & hearing this, were unable to endure it, but began to reply to him in a similar manner, & both sides becoming very excited & angry, H. saw that they would soon come to blows. // & feared what might be the result. ~~and~~ As he afterward learned this man had been sent by the priest & other opposers for the express purpose of punishing him & driving him from the village. And there were companions outside waiting near by to render him assistance, if needed.) // When H. saw that matters were coming to such a pass, he stood up between the parties,

[illegible]

and begged the brethren to desist from further controversy, saying, it is now time for our meeting, & turning to the man, he begged him to wait a little, until they had had time to read the word of God, sing, pray, &c. "and after that, he said, you may do what you please. Even a robber Koord, if he is about to kill ~~a~~ a man, & he begs for a little time to pray & call upon his God, will the Koord not grant it? Of course." The man hearing this, sat down, & waited, while Hawthorne sang a hymn, read a chapter from the Testament, & remarked upon it. After which he offered prayer, and then sat down, waiting to see what the man would do or say. The persecutor, who had come with such hostile intentions, spoke, but in a very different manner from what he had before manifested. He said, "I have erred; forgive me. I supposed, that you were bad people & ~~infidel~~ unbelievers. I was thus informed. But now I find that I was mistaken & deceived. I find, that you know God, and that the truth is with you".

After this he conversed in a friendly manner with the brethren and acknowledged that others had stirred him up to come & punish B. Hawthorne &, if possible, drive him from the village. When he returned ~~to his village~~, he began to relate what had happened & to preach to others the things, which he had heard. And after this, on several occasions, he came to H. & wished to converse with him in respect to the truth. //

The persecuting priest, when he found that other means failed to accomplish the object he desired, began to slander the brethren. He could not say, that they denied Christ but told the people, that "though they now acknowledge Him, but it is only ~~in~~ hypocrisy. They do this only to deceive you, but soon they will deny Him". And thus for a time he deceived some of his people.

But not long after, this priest's grandson, from over excitement, produced by reading, studying & discussing religious topics, became insane. Whereupon the priest found employment enough to take care of his crazy relative without persecuting the Protestants. And when he, having used other means for his cure without effect, took him to a Turkish mollah, who ~~used~~ made use of a species of divination, our brother Haroutune, with considerable effect, pointed the people to him, saying "the priest said, that we should soon deny Christ, but you see he has now done this very thing himself, taking his grandson to a Mahommedan Mollah instead of to the Lord" to be healed.

Schools at Erzroom

At Erzroom we have these days various encouraging signs of progress in the good work. The number of scholars in our schools is increasing rapidly. One year since the number of scholars, boys & girls, was about 25 and we have been informed, that previously it has never been more than this. On Thurs Apr 31st we had a school examination, which passed off very pleasantly, at which were present about 60 pupils and among the spectators some 30 women, most of whom had probably never visited the chapel before. Many brethren were prevented by business from attending. But the whole number of persons present, about 100, was doubtless the largest, that ever attended a Protestant school examination in Erzroom, or that ever visited the Protestant chapel. All present were much interested & the good effect of the examination was soon seen. But four days afterwards 9 new girls were brought to the school by their mothers, who begged the teacher to take charge of them. The same day 6 new boys came and two days after this several more new scholars, making the whole number of scholars eighty, or 39 girls & 41 boys. and still the numbers continue to increase. And we are now in great trouble to find places for the schools, having two large schools & but one small school-rooms. No sufficiently large & suitable place can be hired. How happy we should be, if we had but one hundred dollars, with which a large and pleasant school building could be erected on ground belonging to the Board, & thus the school rent be stopped forever. But we have reason to thank God & take courage.

Very respectfully yours, Geo. A. Pollard

Trebizond, June 6, 1863

Rec'd Aug 3

Rev. Rufus Anderson D.D. Erzroom Aug 5th 1863.

Dear Sir.

Two days since two helpers, who have recently been on a tour to the eastern portion of our field returned after an absence of about seven weeks; during which time they visited Kars, Alexandropol, Tiflis, Echmiadzin, and Erivan. After 5 days of travel they reached Kars, having left Erzroom on Mon. June 15th. Kars is said to be 108 miles to the north east of us. They stopped there three days, from Fri 19th till Mon June 22d. This city is said to contain a population of about 10.000 souls and is governed by together with the surrounding region by a "Kaimakam", who is subject to the Pasha of Erzroom. The brethren found here no Protestants or any, who could be called enlightened, but B., the principle helper, found here an aunt, by whom he was kindly received & entertained. He found also a young man, who was formerly an apprentice with him at Erzroom & was kindly treated by him as well as other Erzroom acquaintances. There are quite a number of the natives of Erzroom residing in that city. And it would seem to be a place of sufficient importance to justify the employment of a helper there. ~~But when we consider the best way to gain a foothold here~~. We are informed, that the best way would be, at first to send a bookseller thither to open a shop for the sale of books &c. And this plan we hope to be able to carry into execution, & trust that another year the Board may be willing to grant us an appropriation for this ~~place~~ purpose.

Alexandropol.

This place is about one days journey or 33 miles beyond Kars. But when our friends arrived at the river Arpeh Chai Arpch Chai, which is the boundary line between Turkey & Russia, they were stopped by Turkish officials, who examined their passports ~~[illegible]~~ and they were obliged to spend the night at an Armenian village named Ajok Ojek Aghlee Öghlee, which is on the Turkish frontier & contains about 20 houses, and is about 30 miles from Kars. The next day they travelled 3 miles and arrived at Alexandrapol. Here their passports were examined & sealed. These, by the ~~way~~, were procured from the Pasha at Erzroom and afterwards sealed by Mr Jaba, the Russian consul at E. who, by the way, has shown himself very friendly to us on several occasions, and at the time of the death of our babe last Dec, sent his "cavass" cavass & secretary to attend the funeral, appologizing because he could not come & causing his own flag and that of the French consulate, of which he then had the charge, to be placed at half mast.

The brethren reached Alexandrapol on Wed. June 22d, and the next day succeeded in finding a Protestant brother, Tatios Tatios by name, a native of that place, who visited Erzroom last summer & expressed a strong desire to ~~study~~, enter the school at Kharpoot & prepare himself to preach to his countrymen. Through him they became acquainted with quite a number of other Protestants, and learned, that there are about 19 open Protestants in the place, and besides these, there are some 20 or 25 persons, who are Protestants secretly, but have not come out openly for fear of persecution.

The Sab. before our brethren arrived an Armenian Priest, Sarkis by name, who is a native of that city, and has become secretly enlightened, and began to oppose the errors of the Armenian Church, was seized and thrown into prison, and on the following Wed. he was taken by night in a cart,

under a guard of Russian soldiers and carried to Erivan, where he was again imprisoned. This Sarkis rendered himself particularly obnoxious to the bishop at Alexandrapol by reproving him for taking bribes and not caring for the spiritual welfare of his flock — We became much interested in this place from the conversation, which we had with the B. Tatios above mentioned, while he was here about a year since. He informed us, that he with several other protestants of that place had endured much persecution —, that a man sent by a priest had at one time entered their circle, professing to believe like them. But after having learned their customs & doctrines, he cast off his mask of hypocrisy and went off & exposed them. After this the Armenian bishop Vartan sent for them and caused them to be imprisoned for 30 days — for 16 days they were confined in the lower prison, and 14 days in the castle. He also took away their books, which consisted of 7 bibles, 2 catechisms and 1 copy of Doddridge's Rise & Progress, and burned them. — Our brethren informs us in respect to B. Sarkis above mentioned, that he was first carried to Echmiadzin before the Armenian Catholicos where he was tried & condemned, his beard was shaven off (a great disgrace for a priest in this land) and then he was sent to Erivan to be put in chains & confined in the Russian prison ——
They took him away from Alexandrapol by night for fear of a disturbance being made by his friends, who are said to be not a few. But now the brethren there are in great affliction. They said to us to "come over & help them", to pray for them & to labor, if possible, that they may enjoy freedom from persecution. They are so closely watched, that two of them cannot converse together about their worldly business, without exciting the suspicion of their enemies.

At this city, it is said, there are about 12,500 inhabitants and it contains a fine citadel or castle, which has been built by the Russians, since they took the place from the Turks about 30 yrs since.

Rakhvalley Rakhvally

After spending 5 days at Alexandrapol, on Fri June 27th the two helpers went to the village of Rakhvally, about 6 miles distant to the N.E. It contains a population of about 250 Armenians, nearly the whole of whom emigrated from Turkey to Russia ~~at~~ the time of the war, 30 yrs since. Among these B. Bedros, one of the two colporteurs, went with his uncle from Khanous. Khanous He was then 10 yrs of age and resided there 18 years. After which time, about 15 yrs since, he & his relatives returned to Khanous, where they have since resided. His old acquaintances & friends at Rakhvally recognized him and received him & his companion with great kindness. They found many enlightened persons, no less than 21 men, to say nothing of their wives & families. The seed sown here many years since by the Khanous brethren & others had not been in vain. Here they spent some 5 days and were visited by many villagers, with whom they conversed freely on religious topics and on favorable opportunities engaging with them in prayer. During the evenings sometimes eight, ten or a dozen would come in together, many being too busy during the day to be able to call. They have here 2 bibles besides Testaments & other books. Of one man, B. Roork, mention was made, who seems to be very familiar with scripture, ~~seeming~~ being able to repeat a ~~great part~~ many portions from memory. The brethren here long to enjoy religious liberty, in which case they would rejoice to have us send a helper among them. On Wed. July 1st, our brethren left this interesting place, and after 4 days of travel reached Tiflis, ~~Sat~~ July 4th, of which ~~place~~ and of others, which they visited, I shall hope to give some account in ~~another~~ letter.

Yours very truly & respectfully. Geo. A. Pollard —

Erzroom, Aug. 5. 1868
Rec'd Sept. 25
Ans. Oct 30

Rev. R. Anderson, D.D. Erzroom, Aug 7th 1863.

Dear Sir,

In my last letter I gave you some account of the tour of our two colporteurs to Kars (Kars) and into Russia as far as Alexandrapol (Alexandrapol) and one of its neighboring villages. We now wish to proceed with the account of their journey to Tiflis (Tiflis Tiflis) and other cities in that part of Russia. // After 4 days of travel, as we remarked, they reached Tiflis on Sat. July 4th. and remained there until Thurs. 9th. On the Sab. the day following their arrival, they visited the Lutheran church, which is attended by the German colonists, who are quite numerous & occupy a distinct quarter of the city. They were much surprised to find a regular European church, with its bell & spire, its pulpit & gallery, the minister with his long black robe & white collar, & to hear the singing of the choir accompanied by instrumental music. There was an audience of about forty, all of whom by their dress, manners &c appeared to be European, & they were & mostly females. And not only were they surprised at the fine appearance of the church but at the fine appearance of the houses, not only of the Germans but of the city generally. It appeared to them much as they imagine a European city to be — //

~~He also~~ one of the colporteurs, who has resided in Erzroom & Kharpoot & has visited Trebizond and many other smaller places in this region says "There is no place in this region, which has such fine dwellings as Trebizond, but these he entirely forgot, when he saw those of Tiflis." —— He was formerly acquainted with a goldsmith of Arabkir, who resided for a while here, & afterwards removed to Tiflis. He found him out, & went to his shop, & while sitting there & conversing with him, a young man came in & addressed H., calling him by name, & appearing quite friendly. This young man was soon recognized as Hohannes, a young Turk, w

became a Protestant at Erzroom about 3 years since, but afterwards turned &
joined the Armenians from secular motives. He confessed to H. that he still kept
his Testament & read it, & believed as firmly as ever, that the truth is with the Protes-
tants. He was much pleased to see H. & invited him to his house to drink tea.
The watch maker above mentioned seems to be quite an enlightened man & through
him, H. became acquainted with two other young men, who are engaged in a print-
ing establishment at Tiflis, and who formerly became enlightened at Akalzik, their
native place // Besides these individuals he was informed, that there are some fifty
individuals, who are persuaded of the truth but dare not confess it, especially
since a violent persecution commenced about a year since. Then several persons
were beaten and some, merely because they were suspected of being Protestants.
While at Tiflis our helpers visited a book-store, kept by an Armenian by the name
Avedis Hampartsoom
of Avidis, whose brother Hampartsoom is the owner of the printing house, where
books in the Russian, Armenian, French &c are published. The bookstore they found
to be a room about 15 by 20 ft and filled on three sides with books in various
languages. They were greatly surprised at the size of the shop, so different from the small
Turkish shops and at the thousands of volumes, which they beheld, for there is not prob-
ably to be found in ~~their country~~ Turkey this side of Constantinople so extensive a book-depot.
They were also surprised to find here quite a number of different Protestant books
Catholicos Echmiadzin
for sale, and were informed, that the Armenian Catholicos from Echmiadzin, who
has recently visited Tiflis, desired Avidis not to sell Protestant books. He replied, "I
have bought these books with my own money & must sell them. If you do not wish
to sell them to others, do you pay the money & you shall have them all." //
The helpers, after spending five days at Tiflis, left that place on Thurs. July 9th.

Alexandrapol - Tajure Tajure village &c

and after returned to Alexdrapol, reaching that place on the 13th. After remaining there four days, they started for Echmiadzin. They would have stayed longer at Alexandrapol, but they heard, that the Armenians were plotting to seize them. * While they were there the first time, they met an Armenian priest from the village Tajure, who spoke kindly with them & invited them to his village & house. They accordingly went there early Mon. morning, not stopping even to eat breakfast, for fear they might be seized & perhaps beaten by a mob or driven away with violence. The village of Tajure is about 6 miles from Alexandrapol; they went to the priest's house & waited for him nearly the whole day; since he, not knowing of their coming that day, had gone to another village. Though they did not see him, yet a number of villagers came in, with whom they conversed. ~~and~~ they were the more cordially received by them, since B. Bedros had formerly visited & become acquainted with them. They went on that evening to Rakhvalley, where they spent the night. It is about two miles distant, & of the interesting state of things there we have formerly written. (See letter of Aug 5th) — And we may here ~~mentioned~~ that during the last sab they spent at Alexandrapol, they held a meeting with the brethren in a vegitable garden outside the city. They are unable for fear to meet at any place in the city. The third day from Alexandrapol they reached Echmiadzin, which ~~which~~ is about 45 miles to the S. E. of A.

Echmiadzin. Echmiadzin

On reaching ~~Echmiadzin~~, they visited the shop of a gunsmith, named Muggerdich Muggerdich, of whom they had heard from the brethren at Alexandrapol & found him, as he had been represented to be, quite an enlightened man & very friendly. Another person the same character, named Vartavan Vartayan, came in & finding out, who one he

4 * (1) Note. This Matteos is the Patriarch was formerly the Patriarch Matteos of Constantinople, who so persecuted the Protestants – See Newcomb's "Cyclopedia of Missions" page 138.

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were, invited them to his house, provided an entertainment for them & caused them to spend the night with him. The news of the arrival of our colporters was soon given to those, who were friendly and in the evening some twenty persons assembled, with whom our helpers held an interesting meeting, reading the Scriptures, & explaining them, & engaging in prayer. They feared to sing, lest they might ~~excite~~ draw the attention of enemies & excite persecution. They were informed, that at this place there are twenty-two men and most of them heads of families, who are persuaded of the truth, and in their houses there are no less than seventy two souls. A list of the names of these enlightened individuals was given to Th., and a copy is now before me. We were the more astonished, that any enlightened individuals & any encouragement was found at this place, since this ~~town~~ is the residence of the (1) Catholicos Mattheos Matteos *, who is the head of the whole Armenian nation. There are here some 3 monasteries, a little out of the town, containing many bishops & vartabeds, and of these four are said to be quite enlightened & friendly. Before the arrival of our brethren a number of these enlightened persons ~~were~~ called up before the Catholicos & would doubtless have been punished, had not these four vartabeds interceded for them. It is at this place, that the pretended miracle of boiling the holy oil without fire takes place once every ~~four~~ seven years. And this oil is esteemed as very sacred & is sent to all the Armenian churches both of Turkey & other countries, & sold at an enormous price. The helpers were informed that this miracle would take place this year on Sab. Aug 30th. — But the men ntioned above, who have become acquainted with the truth, put no faith of the pretended miracles, knowing them to be mere impostures.

sired the colporters, B. and B. to remain with them and instructs and guide them, and said; "we should strongly urge this, but we have no religious freedom." If there is any means, by which such freedom [illegible]y be secured to us, we earnestly beg that a helper be sent to us from Er[illegible]." A large Armenian Bible and one catechism were sold there by H. And as our helpers did not esteem it prudent for themselves or safe for the brethren to remain longer in the place, they left on the next day after their arrival. —— Echmiadzin is but a small town, containing, it is thought, not more than 300 houses.

Erivan, Erivan

Rev. Mr. Seely with our friends went from Echmiadzin to Erivan, which is about 9 miles distant. This is quite a large Russian city a little less in size than Erzroom. The first night they spent at a native khan or inn. The next day they went to a village named Arinj which is about 5 miles distant to the North East, where resides an Uncle of H. He removed to that region from Bitlis some 22 years since at the same time that H's father removed to Erzroom. H. & his companion were kindly received and entertained by his relatives, with whom they spent the night and returned the next day to Erivan, and there H. soon found out the residence of another uncle, who removed thither from Erzroom some 7 or 8 years since. There also they were kindly received, the aunt, a native of Erzroom, shedding tears of joy at beholding her nephew once more, whom she never expected to see again in this world. Here they remained two days and on July 25th ~~returned to~~ went to ~~Echmiadzin~~ Khaznafer village, regretting, that they were not able to find in Erivan any signs of interest in the truth.

At the time of their second visit to Alexandropol, they found there a letter written to the brethren of A. from the Protestants of *Shamakhe*, which is, they say, about thirteen days journey beyond Alexandropol. Of this I should be glad to speak at length, & send a translation of the letter, did time permit. In connection with this account of the tour of our helpers, we find it interesting to refer to the letter of our lamented brother Dunmore. (See Mi. Herald for 1859. pages 306-313.), in which he gives a full account of his tour through the same region four years since.

Yours very truly & respectfully,

Geo. A. Pollard.

Erzroom Aug. 7. 1863.
Rec'd. Nov. 9.
Ack'd March 30/64

Erzroom. Aug 19th. 1863.

Rev R. Anderson. D.D.

Dear Sir,

There is now here in this city a persecuted Protestant brother from the village of (Elpis) Elpis, which is in the (Khznous) Khanous district, and about 2 miles south of the village of (Chevermeh) Chevermeh. This man, Hohannes by name, became enlightened by means of the brethren at Chevermeh some seven years ago, and has been and still is the only Protestant in his village. About 2 years since his villagers began to persecute him and endeavored to drive him from the village and one night they instigated an Armenian from another village to beat him, at which time he fled to Chevermeh for protection.

He afterwards came to Erzroom and obtained from the Pasha an order for the Moodir of his district, ~~ordering~~ commanding him to protect Hohannes, which he did. From ~~which~~ that time he lived in his own village in peace until the present year, when his enemies have again been incited to persecute him. They have endeavored in various ways to annoy him and declare, that they will continue this course, until he is obliged to leave the village. But a few months since, while the poor man was at work in his field and while his wife had gone out to carry him his dinner, his house was broken into and all the butter he had, the product of three cows for some months was stolen, and also other provisions. At another time timber was stolen, and in one week twelve hens were taken from his roosts. Though the value of these articles was but small, yet to him, being a poor man, the loss was considerable.

Erzroom Aug. 7. 1863.

The land in that village belongs to the government, for the use of which the villagers pay a yearly rent, and the mowing land, as well as the rest, is divided among the villagers. Every year B. Ohannes has had the privilege of mowing 3 loads of hay, but this year he has been deprived of this privilege, his portion being given to others. — A field, which he had sowed with flax, was deprived of the water by which he was accustomed to irrigate it, and thus dried up and came to naught. — A few months since his villagers went to the Moodir and complained of O. saying, "it is necessary, that you drive this man from our village; if you do not, we will all leave the place." The Moodir called O. and also Baron Malo, the Protestant "askabed" at Chevirmeh, and said; "Let this man (O.) leave his village and come & live at Chevirmeh;" for there are no less than 30 houses in his village, which desire this." — Malo oppose this, saying: "if this man is guilty of any crime, let him be punished, but if he has been injured, why not punish the offenders, his persecutors? why should he be turned out of his village without cause." The Moodir sent them off, declaring that he would attend to their business at another time. He did not again summon them, but in a few days, the report (probably false) was circulated, that an order had come from Erzroom, that he (O.) must leave the village. Whereupon he started ~~from~~ with a letter from Malo for Erzroom, to make complaint to us and the Pasha at this place. The case was stated to the Pasha, who caused a letter to be written to the Moodir, requiring him to attend faithfully to the case, and if, upon examination, he found the complaints to be well founded, to punish the offenders, cause his stolen property to be restored, & not allow him to be

beat

turned out of his village. — Three days after, B. had left his village for Erzroom and while he was still here, the villagers came to his house, accompanied by a zaptea from the Moodir, to empty it and carry off his property & wife & three children to *Chevermeh*. While they were emptying the house, his wife leaving her house & children ran off alone & on foot 2 miles to *Chevermeh*, & related to Malo what was going on & asked advice. He advised her to remain in the house herself, even though they carried away all her property elsewhere. She returned & found, that the house had been cleared and every thing was loaded upon a cart together with the children, ready for removal. When they found, that she was firm & unwilling to go, they tried every method to induce her to do this, by threats, abuse, &c. But finally, when they were unable to accomplish their purpose, they desisted and the goods were all returned to the house at night, having remained out doors & on the cart the whole day. — When, on his return, Malo carried the Pasha's order to the Moodir, & inquired, "why did you send a zaptea to clear the man's house? &c". He replied, "the villagers have brought an order to this effect from Erzroom". He then caused the Armenian "*head man*" to be called and after a long discussion of the subject, he declared; "the Armenians have brought an order from the Pasha ~~that this~~ to such an effect, and the Protestant have brought a contrary one & what can I do! We will write again to Erzroom for instruction".

The poor man (B.) returned to his village, where he continued to be persecuted. Not only did they refuse him his portion of the hay, but when some 2 or 3 loads had been given him by Malo at *Chevermeh*, they would not allow him to bring this to his house or his village. — On hearing of this all the Protestant brethren at Chevirmek and Hivamik (Hiramik) met together and caused a letter to be written to us upon the subject. Hohannes, the persecuted man, brought it, and after a delay of some weeks we finally succeeded in procuring a second letter from the Pasha to the Mudir of Khanus (Khanus), which was sent to him last week, & we now wait to see the result. ——

Melekan. (Melekan)

We have recently been favored with a visit by one of the Kharpoot brethren, who is also a helper in that field. On his way hither he passed through the village of Melekan, one of our out stations, which we occupied for the first time last winter, of which and of our helper there, B. Haroutune, I wrote you some weeks since. Since our helper returned in April, they have been left entirely unsupplied. Haji Baba from Kharpoot ~~spent~~ arrived there on Tues Aug 25th and spent that night at the house of B. Hohannes, ~~with~~ whom our helper, Haroutune, formerly boarded. In the evening he held a meeting, sitting down before the door of the house. Around him were gathered some 10 or 15 souls, while others from the neighboring houses & threshing floors listened attentively to the preached word. They are as sheep without a shepherd & are hungering for the word of life. ——

Temran. (Temran)

Another interesting village, Temran by name, was visited, which is about 15 miles beyond Melekan. He visited this place on Fri. Aug. 21st. This is a large Armenian village with a few houses of Turks. He spent one night there and in the evening held a meeting with the people. Some 30 or 40 persons assembled about him on the flat roof of the house, while on the roofs of the neighboring houses many more assembled & listened attentively. Perhaps one or two hundred in all were within hearing. Though there has never been a helper sent to this place, yet there are three families numbering 23 souls openly Protestant. The three men, heads of these families, have suffered no little persecution, having their taxes increased &c, & they have written us a letter recently, begging for help. They also greatly desire, that we send them a helper & teacher. And on whatever side we look, north, south, east & west, we see the harvest great & the laborers few, and the means to support the few laborers still fewer.

Yours very respectfully & truly, Geo. A. Pollard

Erzrûm, Aug. 19, 1863.
Rev. Nov. 21.
Ack'd March 7/64

Chevermek. Oct 7th 1863.

Rev. R. Anderson D.D.

Dear Sir.

We have had the privilege of spending now about a week at this place, and it becomes my duty to inform you respecting the state of things here. We left Erzroom on Tues. Sept. 29th and after on the third days, arrived at this village on Thurs. Oct 1st. The next day, Fri was spent in visiting the Protestant families here, which are about twelve in all. On Sat. we went to Heramik Hiramik, another of our outstations in the Khanoos Khznoos district, about 3 miles from Chevermek Gheovermeh, toward the East, and here visited nearly all the Protestant families, of which there are eight. We returned at night to Chevermek and held a meeting that evening, as well as on the evening previous, with the church members.

The little church here has been left, ~~here~~ as sheep without a shepherd for ~~now~~ about two years, since Pastor Simon was removed to Moosh. now

No wonder, that they have suffered & that some errors have crept in & that complaints (& some of them too well founded) have been made against some of the Protestants, & even church members.

On examination we were glad to find, that all the stories we had heard were not true, & that others were considerably modified, but we found enough true to make us feel very sadly to think, that this little flock had thus long been left without a suitable guide. But at the same time, we were pleased to find, that the faithful labors of Pastor Simon

Erzroom, Aug. 19, 1863.
Recd Nov. 21.

during the eight years he spent labors, had not been in vain, but that the good effects are still seen. And we almost wonder, that being left thus, they have not become entirely scattered. - But the number, instead of diminishing, has increased not only in that village but also in two neighboring villages.

On the Sabbath Oct 4th we had a meeting in the morning, when about eighty souls were present, nearly filling the little chapel, who were addressed from the words, "What shall it profit a man, if he gain the whole world & lose his own soul;" by our helper H. who went with me to C.

At noon another service was held, when the communion was administered and three children were baptized. But we were sorry to find, that not[illegible]standing all that had been said, several of the members decl[illegible] partaking of the communion, feeling themselves too unworthy. - During the service the little chapel was filled to overflowing, there being hardly a vacant space in the room, and the door way being filled up, * many stood in the entry, unable to come in. One hundred or more were present. A bible class was held in the afternoon, & a meeting for singing & communicating missionary intelligence was held in the evening.

Case of Hohannes of Elpies.

On Mon. Oct 5th we visited "Pert" ~~the~~ ("Castle"), a town about 6 miles from Chevirmek, which is the residence of the Moodir of the whole Khanoos district. This place contains about 220 houses, and is built principally in a deep ravine, which branches off in several di-sections, surrounded by lofty perpendicular walls of solid rock, which in some places must be nearly, if not quite, 100 ft high. On one side, overlooking the town, a large ancient castle was built, the ruins of which are still to be seen. —— One of the Brethren from Cheoermeh & one from Hezamik, as well as Haroutune (who came with me from C.) accompanied me. We rode to the residence of the Moodir, who received us kindly, sitting down with us under some trees by running water.

When an opportunity occurred, we presented the case of Hohannes, the persecuted brother at Elpis, and inquired why the people of his village wished to drive him off, & whether they had complained of him, as being guilty of any crime. He said, they had not and was desirous, that we go to the village and examine [illegible] what into the case. We told him we had no authority to judge in [illegible] cases, but that if he would send a "Zabtea" (police man) with us, (as were desirous also to visit the village,) we would go the next day. He promised to give us a Zabtea, & then said, "My son is at Chevermeh & he can go with you, besides the Zabtea": but he was informed, that his son was sufficient without the Zabtea.

We inquired, "Supposing H. is found guilty of no crime, shall he be driven from the village." He replied, "No," and said, "if others have stolen from or in other ways injured H. let witnesses be brought, & I will punish the offenders." We left, after having reminded him, that in case violence was used and H. expelled unjustly from the village, it would not only be a bad precedent, but the report being carried to Erzroom & Constantinople would injure his reputation &c. He sent us away with expressions of his kindness & good will. We returned to Chevirmeh, reaching there about dark. – On Thur. afternoon (6th) in company with B. Malo, the Protestant "askabed", & B. Hagop, one of the Harsnik brethren, & H. of Ergoom, we rode over to Elpis. The Moodir's son had gone over before us & was sitting in the room of the Armenian "askabed", whither we also went. Soon a crowd assembled and Meketar, the "askabed", came in. We remarked to Ezat Bey (the Moodir's son), that we should like to ask a few things of M. He replied, "Very good." We then inquired of him, whether Hohannes was a murderer? He replied "No". We inquired, if he was guilty of other crimes, for which he deserved to be expelled from the village. The man became confused, & unable to answer. He knew he could not accuse H. of being guilty of any of those things, & he feared his friends the Armenians, & did not wish to justify him. Other Armenians began to speak in loud & angry voices against Hohannes, and we knew not, but that they might fall upon the poor man & beat him. The Moodir's son, being requested, silenced them several times, but at length the uproar became so great, that we found it was no use to stay longer, & we left. But not until we had obtained a confession from the "Askabed" and several Armenians that H. was guilty of no crime, but only that they wished him to leave. And not only was the Moodir's son but several other Turks, the Moodir's servants, were witnesses to what was said. When we left, the crowd dispersed, & after having again spoken with some of H's enemies, & warned them against the consequences of their conduct, and having dined beneath his humble roof, we returned to Chevirmeh.

[illegible]

We found, that there was some division among the brethren at Nihanow and especially in respect to B. Malo, who has served as "askabed" (head man) for the Protestants some 12 years. Though he is the most influential man among them & has labored & expended considerable for the Community from year to year, yet we found, that some of the brethren brought various complaints against him & some were not willing to have him serve them longer. Having heard all the complaints, we endeavored to remove the occasions of them, as much as possible, by conversing with B. Malo & persuading him to correct some errors, into which he had fallen. And in order to unite the brethren the more, in the evening after we had returned from Elpis, we held a meeting with them, where two of their number were chosen by ballot as first & second on a Committee to manage the affairs of the Community. And on the next day, at a similar meeting, held at Heramik, the brethren there chose one of their number as 3d on this Com. A deacon also was chosen by ballot to have the oversight of the affairs of the church, & the vote for him was almost unanimous. His name is B. Maderos & he is one of those, who, having so low a view of themselves & such a high one of what the christian & deacon ought to be, thought there was no one in the church worthy to be a deacon. — — —

We were glad to find, that the first on the Com., who was chosen, was B. Malo, who in many respects is the best fitted to attend to political affairs. This was remarked to us by the Moodir himself, during our call upon him, for he had heard of the disaffection of some of the brethren & disapproved of it, as injurious to their own cause. For B. Malo is known & has influence, not only in his own village, but in all the region around, & not only among Protestants & Armenians, but also among the Turks & Koords. We hope, that after this greater unanimity [illegible] prevail among them. We have the promise of one of the Rhaspoot students, who will graduate this fall, & after the term closes there, we hope he will come on directly to Chivirmeh, & may his coming be blessed to that people.

School Room needed at Hiramik. // We and the brethren at Hiramik feel much tried on account of their having as yet no place for chapel & school room. The meeting, which we held with the brethren there, was in a room belonging to B. Hagop, and used as a guest room. There is a little space in one corner of the room for persons to sit, which is some 2 feet higher than the rest of the room, & not more than 10 ft square. The rest of the room is occupied generally by horses or cattle. There is no window except one about 1 foot square in the roof. It is dark enough now with the door wide open. How much worse it must be in the winter! How is it possible for any one they to read here at all? Yet here it is the children are compelled to meet for their school in the winter. And as they have been obliged to do for some years past, so they will be obliged to do during the coming winter. We hope, that the Prud. Com. have allowed or will allow the appropriation, which we have asked this year for erecting a small chapel & school room here. The brethren ~~were~~ had ~~in~~ great hopes, that we had authority to commence building this autumn & were therefore quite disappointed when they found that we must wait until news comes from Boston respecting the matter. But we persuaded them to have patience a little longer, hoping that ~~not more~~ but ~~than~~ one more winter must be spent by the school in this miserable place. And not only are they put to inconvenience in other respects, but often times Turks or Koords come as guests to B. Hagop and then the school has to be dismissed to make way for them; for no other place among the Protestants is to be found for their accommodations. //

Chapel Needed. On the sabbath they are accustomed, to hold their meetings from house to house & every Sab. morning are troubled to know where they can meet ~~the~~ for the day. And no wonder, when we consider the manner of building & their family arrangements. We may describe one room & thus give an idea of all - It is of medium size, with earthen floor. in the middle of which is an earthen cylinder called a "tundir" or oven, sunk into the ground the top being even with the floor. The four walls of the room are black & plastered with mud. The ceiling is of rough timbers, built in ash-house fashion, converging toward the center, where is a hole of about one foot & a half in diameter, which serves the double purpose of window & chimney for the escape of smoke from the oven beneath. The ovens are heated once a day, in the forenoon, for cooking & warming the house; during a part of this time, the rooms are filled more or less with smoke. Wood being very scarce, native fuel is used almost entirely. Most of the houses consist of only one room, where all the members of the family large & small are congregated. Sometimes several brothers with their families live together in one house. There is one such house, containing over twenty souls, where part of ~~them~~ are Protestants and part Armenians. The houses being thus small, dark, & smoky & crowded & the members not always being united in their love for the truth, it can be easily imagined, how difficult it must be to be obliged to use one of them for a chapel, and also to be obliged to change about from place to place, week after week & year after year. //

We were obliged to bid good bye to our friends at Chevermeh, on Thurs Oct. 8th and after about 2 days travel, arrived safely home at Erzroom, on Sat. 10th. We found it exceedingly difficult however to get away from C. so anxious were the brethren, that we stay longer with them, but we left H. to spend a few weeks longer there.

Nov 18th. By a former letter, we gave you notice of the safe arrival of our dear brother & sister, Mr & Mrs. Parmelee, on the 14th of Aug. last. We, as well as the native brethren & sisters, have been much rejoiced by this happy event, & are very grateful to the Board, as well as to a kind Providence, for sending them to us. Being exposed to various inconveniences & hardships on the journey, and both having been detained by ill health for some days at Constantinople, we were very sorry to hear of Mrs. P's continued ill health after their arrival at Trebizond. At that time, Dr. Nutting & his family were providentially with us on a visit, having accompanied Mr. J. H. Nichols (Mrs. N's brother), who was on his return from China to America), from Diarbekir to this place. Hearing with regard to Mrs. P. Dr. N. started off at once & met them at Baiburt, a city about half way between this place & Trebizond. When we heard of their expected approach to the city, we rode out to meet them; the ladies & children being conveyed in an ox-cart. Some of the brethren had gone out in an ox-cart the day before to Elija (the village where are hot springs) 12 miles from E. to meet them. Some of the girls of the school went out with their teacher in a similar manner; while the larger boys came out on foot and accompanied us back to the city, singing some of their favorite children's songs.

On their arrival Mrs P. was much better than she had been, but after a while was again taken sick and confined to the house some weeks. Mr. P. also was afflicted for a short time in a similar manner. Thus they were obliged to pass through a severe ordeal on their journey and their first arrival. But from such trials the Lord has mercifully delivered them, so that in about ten weeks from their first arrival, they were enabled to commence house keeping, in the same house, where several missionaries of the Board have resided & where Dr. Azariah Smith was once attacked by a mob, & his library & other property destroyed. May the Lord spare them long to us and his work in this wide field, where their services are so much needed. Yours very truly & respectfully, Geo. A. Pollard

Erzroom Oct. 7. 1862
Rec'd Jan. 8.
Ack'd March 7. '63

Erzroom. July 1st. 1864.

Rev. R. Anderson D.D.

Dear Sir.

A young man, B. Nicagos by name, who is a native of Agn city in the Arabkir field, and who passed through this place last autumn on his way to the eastern parts of Turkey & to Russia, after a long and interesting tour, has recently return to this place. He went on this tour for the purpose of practicing medicine, of which he had acquired some knowledge at Constantinople.

Having left this place he proceeded by a somewhat circuitous route toward Alexandripol, which place he reached about the last of Nov '63. Here he stopped only 3 days and as it was not then known, that he was a Protestant, he was unmolested. Leaving A. he proceeded toward Etchmiadzin, which after 4 days of easy travelling, he reached. He had before heard, that there were enlightened persons at E. whose names he had written down. On arriving at the place he stopped a khan & thence went to the market to search out a tailor, David by name, of whom he had heard. He did not venture to inquire for him by name, but going along till he arrived at two tailor shops, he sat down to converse, hoping to find out in the course of conversation, whether one of these tailors was not the man he sought. He soon discovered, which was David & he also soon suspecting N. to be a Protestant, winked to him to be careful what he said. Soon after D. left his shop & went a short distance. N. followed him toward the monastery. When there was an opportunity D. warned him against his brother tailor & advised him to go to the   shop as though to buy

He went there, as he was directed, & had the pleasure of meeting several bretheren, one of whom was the owner of the shop, named Ovagum. After some conversation with them, one of them, by name Hampartsoum, said: "Do you come to my house & spend the night. I am not afraid." ~~but~~ But in order to avoid notice, he said; "I will come by your stopping place, having on a "yapoonja" (a kind of fur coat), which when you see, you will follow." N. did as he was directed, following at a little distance & on the opposite side of the streets, when he reached his house. Here he was very kindly entertained & spent the evening, in reading the scriptures, conversation & prayer with the family. Baron H. has a larger reference bible, which he procured from our helpers last year. After spending a quiet night at this house, what was the surprise of our friend in the morning to learn, that the police of the place had been searching diligently for him during a great part of the night, at the houses of all suspected persons, & that even the most unlikely places had been searched, for example stoves, hen coops &c. lest he might be there concealed. They had received notice of his coming & were exceedingly angry & if he had been found that night, would very likely have been killed. By a providential circumstance the house of H. was not searched. N. left the house in the morning & returned to the Khan, searching for his saddle bags, which he had left there in the care of a family from Diarbekir, who had come to E. on a pilgrimage. On inquiring of them for it, they said, it is in the care of the khanjee (innkeeper). To him N. went & on inquiring for his saddle bags, was informed that he could not have them then, but that he must wait. Thereupon the chief of police ~~&~~ with several others came up. He asked N.

"Where were you last night"? He replied. "At a certain house, but the name of the owner I do not know." (He did not learn his name, until afterwards). The policeman, a large, savage looking man, raising his arm, with his full force, struck N. a blow on his cheek with the palm of his hand. It was done so suddenly & with such force, that for a moment N. was stunned, not knowing but that his head had been knocked off, but recovering himself, he was obliged to sit down on the ground, such dizziness & headache were caused by the blow. Again he asked the same question as before & received the same answer. - Then leaving him in the charge of a keeper, the police-man & his posse repaired to the monastery, where the Catholicos, (chief of the whole Armenian nation) resides. They ~~then~~ soon after returned, bringing a priest with him. They took N's saddle-bags & began to overhaul & examine everything in them. They soon found his books, a testament & a few old books & tracts, which we had given him on his leaving this place last fall. On seeing these his enemies were greatly delighted, believing them to be sufficient to prove him a Protestant & worthy of punishment. The savage policeman, filled with rage, turned to N. & said "You are not worthy to die a common death, you deserve to be flayed alive". N. replied "If Providence so wills, let it be so: but if not, you can do nothing against me". They not only searched his bags, books, letters & every scrap of paper, but also his clothes even to his skin, so that the poor fellow weeping said, "Am I a thief, that you treat me thus." The strangers from Diarbekir, mentioned above, seeing such proceedings, were much pained & exclaimed, "Truly such conduct is only worthy of heathen & barbarians". They then conducted him to the monastery, taking his books & other effects with them. Although naturally timid & although he

had endured so much already at the hands of these cruel men, yet he went with them, feeling in his heart, an almost supernatural boldness & joy. – – –
He was carried before the Catholicos Matteos. who asked him whence are you He replied. "From Agn." There was sitting by a vartabed, Nicogos by name, from Agn, who had recently come on to receive from the Catholicos, the orders of bishop, who on seeing this, said: "I have just boasted, that there were no protestants in Agn, and now you have come here to put me to shame". The Catholicos asked N. "What is your salary?" He replied. "I am not a Protestant helper, and have no salary. I came here on my own business". After some conversation M. said to him. "Well now you stay here with us in our schools, but let it not be, that you turn the boys to Protestantism". The books had been exhibited & then laid aside, the Catholicos saying, "we must burn them". But N. thinks he had no such idea, but that more likely they wanted to read, for soon then the vartabeds & priests present began, each one taking a book or tract to read them eagerly. N. was then sent out into another room, while his enemies took counsel what to do with him. While waiting there a vartabed, who appeared to be quite an enlightened man came to him & began to converse kindly, sympathizing with him for the manner, in which he had been treated.
He was again called in, and as he had informed them that he was a travelling physician, & also had a desire to remain at Echmiadzin to learn the confectionary business, the Catholicos, Mattheos advised him not to remain long, but promised him in case he left within a week, to give him 5 monets dont
$ for his road expenses, but said he, "if you continue here longer than a week, I shall give you nothing". N. replied "You need not allow me a week,

I do not wish to stay so long, two days is sufficient." N. has a cousin, who formerly resided at this place, and it was partly to search for him, that he went, & partly for the other reasons, before mentioned. – Matteos, it appears, treated him in quite a friendly manner, & advised him before leaving E. to destroy whatever papers or letters he might have in his possession, which would indicate his being a Protestant, & thus perhaps excite persecution in other places, but said he; "your accounts & whatever is necessary for your business, you can keep." N. accordingly tore up all his unnecessary papers & letters. in his presence. M. then called a vartabed and ordered him to show N. a room, where he might lodge and on his leaving the place, to give him 5 Manets. The vartabed took N. to a lower room, & instead of treating him as a guest, as he had been ordered to, he left him, locking the door upon him, as though he had been a prisoner. He was very hungry and also his poor mule, which was standing without & had not been fed for nearly 24 hours. There was in the room a window, from which he might have escaped, if he had been disposed. But he preferred to remain, sitting on the window-stool. During Nicogos vartabed passing by, he complained of the manner, in which he had been treated, and he, speaking to the vartabed, who had imprisoned him, caused a small cake of bread to be given to him. The name of this infamous vartabed is Yegesha, a native of Alexandropol. At length as N. expressed a desire to leave the place, he hurried him out of his room & from the premises, fearing that N. might complain to some of the other attendants, that the 5 manets promised had not been given him. He probably received the money from the Catholicos, and pocketed it himself. – On sending N. off, he ordered two men to conduct him to the next village & thence either conduct him or order him to be conducted onward until he should reach the frontier of Turkey. — Though it was with no friendly intent, that these men were sent with him, yet as it would seem the Lord turned their hearts & disposed them to favor him. They said; "If we conduct you or send you from village to village, saying that you are a Protestant &c, you will have to suffer much persecution. We will not do thus, but we will leave you at the next village, informing the people, that you are an acquaintance of the Catholicos & that he wishes them to provide for you & conduct you on your way." And this they did at the next "Tramp" village, about 2 miles from Etchmiadzin, saying to the villagers, "Do you provide food for this man & fodder for his animal & send him on his way;" & then they turned back. — Although it was nearly night W. did not wish to stop at this village, it being too near to E. and so kept on his way, one of the villagers accompanying him. Before reaching the next village, he thanked his guard guide for his kindness & told him he need not trouble himself farther, but as it was late, he could turn back which he did. W. kept on his way until he fell in with a man from another village, who took him to his house & entertained him for the night. After various other interesting adventures he after spending some time at different places, principally at Alexandropol, he at last returned to Turkey & has come back to Erzroom via Kars.

Aug. 30th. 1864. This letter, written mostly respecting places beyond our field in Russia, we have detained hoping to add something respecting this place & the outstations. There has been abundance of important & interesting matter, about which to write; but the press of other important duties, which could not be neglected has prevented our doing this until the present time, and now we shall have time & space to refer only to one subject, and that is — Trebizond and the importance of a chapels being erected there. The places, which has been rented for several years past as a chapel & school room, is a private house. One large room of which has been used for some years by the school and congregation and the rest of the premises have been occupied by the teacher and his family. The rent paid annually was 1000 piastres ($40.00). This was considered remarkably cheap, compared with rents of other houses in the city. No other building of the kind in the city could be rented for such a sum and this only was procured on such favorable terms, on account of the owner's being friendly and being absent, residing in another city. But this year he has returned and unwilling to rent his house to us any longer, has rented it to a family, who pay annually 3000 p. ($120.00) The little church and congregation there are therefore now entirely without any place of worship and have been so for some months, excepting an upper room in the house of the pastor B. Hagop. If an attempt should be made to rent another house, no very suitable place could be found & for the most common building, which would in any way answer the purpose, the enormous rent of 3 or 4000 p must be paid. And it seems to be a great pity to do this and thus waste so much of the Board's money, which in a few years would amount to enough to build a chapel and school room.

And another providential circumstance is the fact, that this year a lot of land has been given by the Turkish Gov't to the Protestants of

Erzroom art 7.

Trebizond, on which to build a "*school-house*". (We use this term as it is in the order, rather than *chapel*) But it is evident, that a building erected for the school, might also be used by the congregation on the Sab. The place is near the middle of the city, the one corner of the large open square, and one of the most public & eligible spots, that could be found. Last year, when we heard, that there was a prospect of its being given & when we went to Trebizond in June and saw it, it seemed to us almost incredible, that it could be, almost as much so, as that the city of Boston should give one corner of the "*common*" for the erection of a *Mahommedan Mosque*. But the matter seems to have been finally accomplished, for the order of the Porte, making it over to the Prots. has been received & we have a copy; & would send it herewith, if there were time to translate it into English. The only way to account for an event so remarkable is the fact, that the Pasha of T. is a very liberal & intelligent Turk. & is very friendly to our helper B. Hagop, even desiring him to procure works on Arithmetic, Geography, &c in Turkish, for a class of Turkish youth. We must also feel grateful to H. B. M. Consul, Mr Stevens, and to the Prussian Consul, Mr. Blau, for the influence they have exerted with the Pasha in furthering this movement.— But while we & our friends at T. rejoice over this; yet on account of the straitened circumstances of our good brother, the Pastor Hagop, our hearts are greatly pained. *Respecting him*, *over-burdened with debt* & *his large family of 9 persons*, & of *their sicknesses & sufferings from want of sufficient support*, (since Trebizond is like Stamboul in the expensiveness of living), if we could but get the ears of American churches & of the good christian people there, *for* only *a few* short *hours*, *we might tell tales*, *which would bring tears from many eyes*, & rich dollars *from many* pockets.

Yours very truly & respectfully, Geo. A. Pollard.

Erzroom July 1. 1867.
Rec'd. Oct. 20.
Ans'd Jan 18 1868

Toprak Kaleh, April 22d. 1865.
(Alashgerd District)

Rev. R. Anderson D.D.

Dear Sir,

Having left Erzroom Tues. Apr 18th, for a tour to this eastern portion of our field, we have now arrived at this town in the district of Alashgerd. The first day we came out from Erzroom to Hassan-Kallek, an ancient town on the Pasin Plain, which contains a Turkish population of about 1500 souls, but has only a small Armenian population, about 15 houses in all. We spent the night there at a coffee-shop and in the morning, while waiting for the shoeing of our horse &c, received quite a number of visitors. Among them was the Armenian priest of the place, who appeared quite friendly and was thankful to receive a few tracts, as well as several others. An Armenian from Cesarea, who cannot read the Armenian but the Turkish in Armenian character, inquired for such a bible. And he would have been glad to buy one, if we had had one with us. We afterwards learned respecting the priest above mentioned that he is an uncle of one of our Khanous brethren, & formerly resided in that region; and at one time wished to join the Protestants & become a helper, but as it appeared, that he wished to do this from unworthy motives, he was not received. Another Armenian, who seemed to be a principal man of the place, came in & conversed in a friendly manner. He has the care of the house & property at Erzroom which for-

"Hassan Kaleh" see "Researches of Drs Smith & Dwight," vol 1, Page 139.

merly belonged to an Armenian priest, whose widow has recently died, and of his own accord, he offered to rent the house to us for a chapel, or for any other purpose, if we should need it. We were surprised & glad to find, that the keeper of the shop, at which we stayed, ~~was~~ is the father-in-law of one of our Erzroom brethren & church members, & were treated by him very kindly. Leaving Hassan Kaleh and passing the village of Kopra Kopru Koy Koy, which contains 125 Armenian souls, we crossed the ancient & well-built stone bridge of seven arches, over the river Arras. Passing the villages of Emrakum Emrakpum & Mendiven Mendiven, which contains a Turkish population of 150 & 250 souls respec~~tfully~~tively, we arrived at last at the Armenian village of Kamatsor Kematsor, which contains 250 souls.

Having learned, that an Armenian priest Harootune Haroutune by name, who formerly resided here at Alashgerd, had removed thither we called at his house, intending to stay but an hour or two, & then go upon our way. We had before seen this man at Erzroom, & think he has visited our chapel. He bought, some time since, one of our bibles for himself, & more recently another for another persons; and, as we expected, we found him to be quite an enlightened man. We had to wait for his return from the funeral of a lad. But when he came, he received us gladly, & persuaded us to remain at his house all night. In the evening, he plyed us with questions, which shew

"Kematsor." See "Researches of Drs Smith & Dwight" vol 2 Page 302.

that he was not only, not opposed, but inquisitive and desirous to learn. He brought out one of our books, called the Arachmort Arachnort. (Church members' Guide) and said it was defective; and by comparing it with another copy, we found it was so, as he had said, probably from wrong binding. We were glad to see this evidence, that he had been carefully examining it. Showing him some tracts, we found, that he possessed several like them, but was glad to receive two, that he had not seen before. He was quite interested, in inquiring about our customs in holding meetings, & in administering the communion, about the missionary work, the duties of helpers &c.

He seemed to feel, that we had neglected too much this eastern portion of our field & we had to inform him, that we had not only Erzroom to care for, but also Trebizond, 159 miles to the north; the Khanous villages, 54 miles to the south; Erzingan, 108 miles to the west, besides nearer places. But now, that we have on this tour seen more of this eastern portion, & see it whiter, as it were, all-ready for the harvest; we too feel sad, to think it has been so long neglected, principally from the want of men & means to occupy it. The priest's aged parents & two full-grown brothers seemed to be interesting persons; & The priests wished to obtain from us another bible for one of his brothers, which we were sorry not to be able to supply. He paid the greater part of what was due for the last bible he bought, and promised to pay the rest on our return. He desires to take the "Avedapir" Avedaper. (Protestant newspaper, published at Constantinople), which we promised to send him monthly.

Some, who know him here, say he is half inclined to join the Protestants. The next morning (Apr 20th) we left, taking the priest's brother with us, as guide to our next stopping place, as we were unacquainted with the road, and it had been completely covered by snow, which fell in the night. Passing the village of Yusveran Yusveran, we arrived at Deli Baba Deli Baba in the P.M. Our helper Hampartsoum, who accompanies me, has here an acquaintance, with whom we stayed for the night. Quite a number came in to see us, and as we were talking with them in the P.M. quite a shock of earth-quake was felt. We were thankful that the house where we sat was strongly built; had it been like the miserable one, where I now write, we might have expected every moment to have a mass of timber & earth fall upon our heads, & bury us in the ruins. Yesterday (21st) we crossed the range of mountains, which separate this Alashgerd plain from the Pasin Plain. We rode for hours over the snow, which was for the most part quite deep, a foot path only for horses being worn in it. Descending this side, we had a fine view of the plain; and Mt. Ararat, right before us in the distance, could be plainly seen, its summit covered with perpetual snow.

Very truly & respectfully, G. A. Pollard

Soprak Kalch, April 22. 1868.
Rec'd June 24.
Rec'd Dec 18/68

(1) See Researches of Smith & Dwight vol 2, page 237.

Toprak Kalleh, April 24th, 1865.
Toprak Kalleh (Alashgerd district)

Rev. R. Anderson D.D.

Dear Sir,

I wrote you a short time since respecting our journey to this place. And now I wish to continue the story and give you some account of this place. On Apr 21st, we arrived at the village of Mollah Soleiman (1) [Mollah Soleiman], and stopped at the house of B. Partaegh a relative of the priest Harootune, with whom we stopped at the village of Kamatsor [Kamatsor.]. He is the principle man among the Armenians of this village, and received us very kindly. There are here 15 Armenian houses, and forty catholics. ~~Kho~~ During the evening several persons both Armenians & also Catholics called, and were interested to inquire about the Protestant faith, & to hear the gospel preached.

In the morning, just as we were about to leave, the three catholic priests of the village came to see us. They had probably been invited to come and carry on a discussion with us; but as our animals were ready & loaded, we had but a few minutes to talk with them. Leaving this village, we came to ~~Hassa~~ Toprak Kalleh, about an hour & half distant. The former place is on the high-way to Persia, and is a station for the post horses of the English, French & Persian couriers, who are continually passing to & fro, between Erzroom & Tabreez; but the latter is off from the Post route. When we approached the town, we sent word to B. Meggerdich, who resides here and from whom we have received several letters, showing his interest in the truth and his desire for some copies of the scriptures & other books. He came out to meet us, and received us gladly, although he had never seen us before, and wished to take us to his house to lodge, but as he had not a suitable room, he found lodgings for us at another place.—

We were soon visited by the Armenian priest, of the place, who seems to be quite an enlightened man. He wrote to us about two years & a half since, requesting quite a number of our books for his school, some of which were sent to him.— He again desired to purchase books of us and we were sorry, we had not more, to supply him.

B. Muggerdich above mentioned, wrote to us in a letter, received only a short time before we left Erzroom, saying that they needed a helper, a school & chapel here, and that this priest would doubtless be very willing to engage in our service. This town contains a population of about 500 Armenians and 1000 Turks. It is sometimes called Vagha Vagha- shegerd shargerd, having been founded by the Armenian king, Vagharshag. From the ruined castle, which stands upon the top of the hill just behind the city, may be seen the ruins of numerous houses, which show that it once contained a much larger population than at present. It is said once to have contained 14000 houses.

Sab. morning, B. Muggerdich, the priest and several others came to see us. The former had many questions to ask, which show that he was ready & desirous to learn. Toward night after we had visited the Armenian church, at the time of evening service, quite a number of persons came again to our room. It was filled & crowded, as many as 30 or 40 being present. They listened attentively, while a part of the 4th of John's gospel was read and while we preached to them of the living water, of which our Savior spake to the Samaritan woman. It being probably (1) the first time, that such a meeting was ever held there by a missionary; we feared, that there might be some disturbance made, before we had concluded. But good order was preserved, not only during reading & speaking, but also during the time of singing and prayers. And the company dispersed peaceably; the only unpleasant circumstance being, that the shoes of our helper Ph., which were near the door, were stolen by some mischievous person, as he left. Others, who had not left, expressed much surprise & indignation, and expressed much spent some time in vain search for them.

B. Muggerdich had written to us, that the Turks in the place were quite stirred up, having heard the report, that 70.000 houses of Turks at Constple had become Protestants, and that some of them, understanding him to be a Protestant, had called him at various times and questioned him on religious subjects. He says many of them assent to what he says, and wrote us to bring a Turkish Bible, which we did, and are glad to find he can read it. The priest seeing it, wished to buy it, and he did so; he & M. expecting to use it together. Some Turks of the place, hearing of our arrival, seemed provoked, appearing to think, we could turn men to our belief, as though by magic, & therefore fearing our influence. Some of them told M. "Your blood ought to be shed," understanding that it was partly through his influence, we had been induced to come.

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(1) Messrs Smith & Dwight left this town (the chief one of the district) "an hour or two to the right," (See Researches vol. 2. page 287.) so that no missionary or helper probably ever visited the place before.

On Mon, as we were about to leave, H. our helper met several Turks, coming to our room, to see and question us. Learning that we were about to leave, they did not come, but stopped H. and asked him several questions about what the Protestants believe, & whether we do not believe in the Koran &c.

Muggurdich says, that 5 years since he was quite a rich man, but that at one time in discussion with another Armenian, he took the part of the Protestants, & after that had received the name of Protestant. Thereupon many of his debtors denied their being indebted & refused to pay, by which he soon became poor, it being in vain for him to attempt to collect anything. He formerly had three shops, & now has but one. And two years since his shop was broken open, & the contents stolen & never recovered. Whereupon he fell into debt, but has since succeeded in paying up, what he owed. We were thankful for having been permitted to see & become acquainted with one, who has thus alone, endured persecution for the truth's sake.

Yours very truly & respectfully G. A. Pollard.

Tsprak Kaleh, Apr. 24. 1865.
Rec'd July 14.
Ack'd Aug 3. '65

Euch Killisa April 26th. 1865.
(Euch Kilisa)

Rev. R. Anderson D.D.

Dear Sir. We have been permitted to come thus far on our way in safety. The name of this place signifies in Turkish "Three Churches". There is here
monastery Soorp Garabed
a famous Armenian of John the Baptist (Soarp Garabets) and a very large & ancient Armenian church. & there were formerly two other ~~Armen~~ Monasteries not far from here, one on top of the Mountain to the South & the other toward the north, which are now in ruins. From these 3 monasteries the place received its name. There are here three vartabeds, named Moses, Arakeal, & Hohannes. The latter seems to be quite an enlightened man. Some years since he came to Erzroom and bought between six and seven hundred piastres worth of books, of our helper there. The teacher also, Baron Garabets, studied some three months at the Bebek School with Dr. Hamlin, and spent one winter some year since
Khanous
at Khanous, forming the acquaintance of Pastor Simon, and other brethren. So that he has acquired considerable knowledge of the truth. Our Oroomiah friends have also seen him, since this place is situated on the high way
(1) between Erzroom & Persia, and have written very favorably respecting him. Soon after our arrival to day he called to see

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(1) { This teacher is the ~~same~~ person to whom Mr Cochran refers in his letter.
See M. Herald Dec, 1864. page 381.

{*Euch Kilisa*. See Researches of Smith & Dwight Vol 2 pages 273-280. for an account
{of their visit at this place. (Uch-kelesah by Dr S. but by others spelled differently)

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us, and also two of the vartabeds before mentioned. They were attentive and treated us hospitably. There are guest rooms connected with the monastery, in one of which we lodge. Hohannes, the enlightened vartabed before mentioned, is, we are informed, the head of the monastery. We could not have an opportunity to see him, as several principal Turks on their way from ~~Bayazid~~ Beyezid to Erzroom were his guests and he wished to be careful & not excite suspicions. We were conducted by the old, grey-headed priest, Moses over the premises and shown the ~~and one~~ ~~there~~ ancient & famous church church, which is said to have been founded about ~~the~~ 300 years after Christ, though the principal part was erected some 300 years later. Toward night we received another call from the teacher Garabet and afterwards walked out with him, that we might talk more freely, than we could before where others were present. We learned, that he had formerly a class of a dozen pupils, but that they had been scattered now for some time. He has married the daughter of one of the villagers, who live near the monastery. His situation here is not at all agreeable to him, for his conscience is not at rest. And besides his sentiments being somewhat known, he is suspected and his influence is feared by other ecclesiastics. He of his own accord, expressed himself as willing to engage in our employ, and ready to go anywhere either to teach or preach the truth. It seems quite providential, that he has been allowed to retain his influential position here so long, for others have become enlightened more or less through his influence; and we have been much surprised to find in this region much less prejudice, than we had supposed.

B. Muggerdich of Toprak Kalleh

I may here add respecting B. Muggerdich of Toprak Kalleh, of whom I wrote in a former letter, that in the letter received from him shortly before we left Erzroom, he wrote among other things, inquiring respecting various errors of the Armenian church. He also expressed himself as in doubt, about what it is his duty to do, whether to attend the Armenian church or not: "If I do not go and & I separate myself from them entirely, then how can I have any influence, & do them any good: What can one man do alone? And if I go, to the church, there are pictures and other errors". He wrote, that he would be glad to come to E. & learn the truth more perfectly, but that he had business and a large family to prevent: and inquired what he should do.

Ancient church at Uch Kilisa.

In visiting the church this morning, I was carried around and shewn its various parts & curiosities by the old vartabed, Mosses. After seeing the pictures of the various saints and apostles, which adorned the walls, we were shewn by the altar a cloth, on which were were images of silver representing this & two other monasteries; beneath were images of two of the saints: in each corner was a face with two wings. These represented, it was said, the four evangelists. The cloth with these images of solid silver attached to it, hung down exposed to view, but the top was covered by a smaller cloth. I removed this and saw three other images; the one in the middle resembling a dove, & the other two human beings. Asking what this meant, I was informed, that it represented the Trinity. A feeling of horror came over me, as never before, for I had never seen ~~some~~ so near an approach to idolatry as this.

{Bayezid — (Bayezeed) See Researches of Smith & Dwight. vol 2 page 270-}
{Diadin (Diadeen) " " " " " " " 272}

I could not but expostulate with the old wretched, with regard to this subject.

Bayazid April 28th. To day we came on from Diadin (which is 9 miles this side of Erek Kilissa) to this place, a distance of 21 miles. Between these two places there are no villages & the road is therefore considered more dangerous. We took a Koordish zabtea with us for protection, and saw numerous Koordish tents scattered along the road, at one of which we stopped at noon for a lunch. We met at one time a company 6 horsemen & at another time eight all armed, who stopped our zabtea & conversed with him, asking who we were &c. He being well aquainted with the Koords & other inhabitants of this region, we feel much safer in his company, than we should otherwise. Heaps of stone were seen along the road. And we were informed respecting these, as were Drs Smith & Dwight (who passed over this same road 34 yrs since), that they mark the graves of persons, who had been robbed & murdered. This place is only 3 hrs distant from the foot of Mt. Ararat. And we have a grand view of the whole broadside of the Mt, as we ride along toward the city. Bayazid now contains about 500 houses, about 200 being Armenians & the rest Turks. It is said, once to have contained 12,000 families. but that 2000 houses of Armenians, in the time of war with Russia, were induced to move over into that country. This place is only 18 miles from the frontier of Persia, & the same from Russia, being the most eastern city in this part of Turkey. In time of the last war a battle was fought near by, when the Turks were conquered & fled, and the Russians came & took possession of this place. The city is situated high upon the rocky sides of the mountains, whose summits rise up still much higher behind it. A fort is built below the city, another in it, which contains the Governor's residence, and still other strong ones behind & above it.

Yours very truly & faithfully [illegible] A. Pollard

Erek Kilissa, April 26/65.
Rec'd July 14
Ack'd Aug 18/65

Erzroom. Feb. 26th. 1866.

Rev. R. Anderson, D.D. Dear Sir,

Of the interesting & exciting tour, which I was permitted to make last autumn, I have not until now found a convenient opportunity to write to you. We left Erzroom Oct. 18th and after visiting our out-stations Chevermeh & Heramik, in Khanoos district; and at the request of the missionaries at Bitlis, having visited their outstations of Moosh & Yonjaloo, to attend to matters of business connected with the work there, we returned to Erzroom Oct. 31st.

After leaving Erzroom we spent the first night at Hassan Kalleh & the second at a Koordish village named Koulou, where we spent the Sab. While we were there, the Pasha of Van arrived, on his way to Erzroom to see our newly arrived Pasha, whose authority now extends over not only over the former Erzroom Pashalic, but over Van also. We visited him at his tent on Mon. morning. He received us kindly, & inquired, if I were a Russian. But when he learned ~~that~~ ~~we~~ we were, he said, you ought to come to Van. He seems to be quite an intelligent & liberally-minded man. Speaks some French, & has evidently become somewhat acquainted with the Protestants & their doctrines, & seemed to think favorably of them.

On Mon. P.M. we reached our outstation, Chevermeh. The brethren here & at Heramik, as well as other villagers, have suffered much during the past year on account of the Circassian emigrants, who have been pouring into the country & passing through this region by thousands, going on toward Moosh &c.

Not only have these poor villagers endured various other trials on their account, but they have been for months exposed to the depredations of these merciless & fearless robbers, both by day & by night. In the evening of the day after we arrived, we heard a great noise & shouting outside & going out learned, that the shepherds, who were with the flocks at a little distance from the village, were calling out, that Circassians had come to steal sheep. Some horsemen started off at once to the rescue, and the three Circassians fled without accomplishing their object. A few days before several of them were seen trying to drive off a cow belonging to one of our poor brethren, but she of her own accord escaped from them, & fled back to the village. But generally they are more successful & desperate in such undertakings, not hesitating to wound & murder those, who resist them. All along the road from Erzroom to Moosh our ears were filled with tales of robberies & murders, recently committed by them. While we were at C. one day some Koords were seen carrying in their hands a bloody shirt. Passing through the village they took it to the Moodir & informed him, that they were from a village some 3 hrs. distant, that the night before a party of Circassians had come upon their flocks, and stolen a large number of sheep; & when some of the villagers endeavored to rescue their property, the robbers stoutly resisted, killing one Koord & the horse, upon which he rode. And this his shirt, all stained with blood, they presented to the Moodir, saying: "If you can protect us in our rights against these

Circassians, do so; but if not, tell us, that we may defend ourselves". About the same time the news of the robbery of the monastery, (Armenian) called "Madna-vank", and the murder of its chief vartabed was brought to us. This monastery is on the direct road to Moosh, and not far from the more celebrated monastery of "Sourp Garabet" (John the Baptist.) To protect their hay (which is never gathered into barns, but piled up in immense heaps out doors) & other property equally exposed, some of the brethren were obliged to sleep out by night on the bare ground. But sometimes little sleep could be obtained in the chilly nights of autumn, on account of the cold. But notwithstanding all his care, one poor man lost his whole winter supply of hay, which was attacked one day by a party of Circassians. The Moodir instead of driving them off, said, "let them take it." He probably considered this easier than to collect the same amount in small quantities from ~~each~~ a number of the villagers. —— Another of the brethren lost his buffaloe, & Malo, the head-man of the Protestants, ~~who is better~~ estimated his losses at 10,000 piasters ($400). He has been obliged to entertain officials with their servants & horses for days & weeks at a time. And about the time we left C. one of his beehives were stolen by night.

Poor villagers from other districts, who had come on with their cattle to carry the Circassians on their way, were also gratuitously supplied with food by the people at C & other neighboring villages. Some of these strangers were obliged to remain there for weeks, away from their homes & their work, waiting for other parties of Circassians to come along. They having no other places to lodge, lived for a time with their oxen in some caves of the rocks, a few miles west of C- going around to different villages from time to time, to collect their bread.

While we were at C. two workmen came on from Moosh. They had been sent for to aid in building the chapel at Hiramik. But the brethren being obliged to watch their own property, or spend their time & use their cattle for the Circassians, had no time left to help in the ~~work~~ building or in collecting more stone for the work, so that the men from Moosh had to be sent back with the hope, that the work will be finished the coming year.

On our return from Khanoos, we met the Pasha of Erzroom with a body of soldiers, going on to the Khanoos & Moosh regions. The Circassians had proceeded to so great lengths, that they had become the terror of the whole population, not only of the oppressed Armenians, but of the lordly Turks, & even of the robber Koords also. At last our Pasha received instructions from Constantinople to go against them with an armed force, & disarm them.

He arrived at C. Cherermeh Oct 30th - and in a few days had collect a number of Koordish soldiers, besides his own troops, in all several hundred men.

A body of several hundred Circassians with their families carts &c were encamped on the south side of the village, a small river separating them from the village. They were ordered to give up their arms, but refused to do it, saying "We will fight & kill

or be killed, but we will not give up our arms."
They were accordingly surrounded, the Pasha's soldiers being stationed on the north bank of the river, opposite the Circassians, with cannon planted on their right. The Koords were placed on the east, and the Moodir with his police force on the south. By order of the Pasha the cannon were discharged several times at an elevated range, so as to pass over their heads. But they Circassians were not to be thus intimidated. At last they fired into their very midst, killing several & wounding others. This had the desired effect. The Circassians at once rushed into the river, which is not very deep & holding out their arms, said to the soldiers. "Take them, take them." And not only were they completely disarmed, but dispersed among the different Koordish villages of Khanous, for the winter. The Armenians, who had suffered sufficiently, were greatly relieved & rejoiced. The Koords also were afterwards required by the Pasha to give up their arms.
The Pasha went on at once to Moosh, where a much larger number of Circassians were collected, between 15 & 20 thousand (it is said). We feared, that it might be impossible to disarm them, or at least not before until a bloody battle had been fought. A larger body of soldiers was collected and the Circassians seeing the determination of the Pasha, & hearing of what he had done at Chevirmeh, gave up their arms peaceably and were dispersed in different villages & districts for the winter.

Yours very truly, G. A. Pollard

Erzroom April 11th 1866

Rev. R. Anderson D.D. Dear Sir,

As this letter ~~was~~ respecting Chevermeh & the southern portion of our field has been delayed and there is much blank space on this sheet, I will add something respecting the eastern portion of it.

While on my tour through it last year I wrote you two letters respecting it but as we have never seen any notice of them, we fear that they were lost. We wrote briefly in our ~~last~~ annual report respecting this region, but there are some additional particulars, which we wish to communicate.

At several different places enlightened persons are found. At Komatsor, a large village 33 miles East of Erzroom, an enlightened Armenian priest is found, who has bought many of our books for himself & others. and he kindly entertains us ~~and other~~ the brethren, when we visit the place. He and other persons there, greatly desire us to send them a school teacher, but we are very sorry, that we have no one to send. A few miles from Komatsor at another village, Ekebad, is a friendly priest, who some time since put his son into our school at Erzroom to be educated. But the lad being quite young, became homesick and ran off home. Passing through the extensive Upper & Lower Pasin Plains with their numerous villages, & crossing the lofty range of Mts. about 50 miles from Erzroom, we descend on the eastern side into the large & fertile Alashgerd plain, all dotted over with villages. Four Moodirs reside in this region, all subjects to the Caimaears at Bayezid.   Topra Kalleh, the ancient city of Vagharshegerd, is the chief town of Alashgerd district, & is about 72 miles from E.

There we found another enlightened & friendly priest, who sent to Erzroom a few years since and purchased quite a number of our books for the scholars of his school. Another enlightened man, B. Megerdich, who for several years has been called a Protestant by his neighbors, resides there. He has endured much persecution & loss for the truth's sake. During the sabbath we spent there, a service was held, probably the first Prot. service ever held in the place. Some thirty persons were present, observing good order & listening attentively & asking many questions on religious subjects.

We are not aware, that the place has ever been visited before by missionaries or helpers. It is about 5 miles to the north of the road, which was travelled by Drs Smith & Dwight, the direct road ~~from~~ to Oroomiah from this place.   At Moolah Suleiman, a village near Topra Kalleh, an audience of 40 or 50 persons assembled to see us one evening. Among them were the two catholic priests of the village, who carried on a discussion with us for some 4 or 5 hours, until near midnight.

At the celebrated monastery of Euch Killissa, nearly 100 miles from Erzroom, the chief vartabed is an intelligent, friendly & enlightened man. Visiting E. several yrs since, he bought several hundred piasters worth of books from our helper. We were kindly received & entertained at the monastery, and one morning by invitation, we breakfasted with the three vartabeds. The teacher there, * B. Hohannes by name, is an interesting young man & on account

(* spoken of in Mr Cochran's letter in Herald. Dec. 1864) of his enlightened views, the ignorant people of the village became prejudiced against him, and his class of students was broken up. He was sent to Bayazid to teach school, but the people there, hearing that he was a Protestant, refused to receive him. He of his own accord offered to unite himself with us & to labor in any capacity & in any place, where we might wish. At Bayezid, the most eastern city in N. E. Turkey, and but a few miles from the boundries of Persia & Russia, more of ignorance, superstition & predjudice prevail, than in the other regions, through which we passed. One person, who was formerly a Protestant helper at Arabkir, but was spending a short time there on business, visited us. He expressed fears lest we should be mobbed, & considered it unsafe for us to visit the markets. But although we remained there nearly three days and went about considerably, we were not molested. On the sabbath, we were visited by about 40 or 50 persons, who listened attentively to what was said. Many were glad to receive tracts and others wanted books, which we were unable to supply. One Russian Armenian, a man of blood, who was formerly a highway robber, & confessed to his having been the means of the death of no less than eleven persons, came several times to see us, asked various questions about religious subjects, & desired us to take his son to Erzroom & educate him, which of course we declined doing.

Erzroom, Feb. 26. 1866.
Rec'd. May 17.

B. Mugurdich from Topra Kalleh, spoken of above, is now here, having had to flee from his home on account of persecution. False claims for debts were made upon him by several Turks. He was ordered to make oath before the Moodir, that he was not indebted, or else pay the demands. He feared, that taking an oath was contrary to the command of Christ, & so preferred to pay a part of the claims, thus losing about $188, But afterwards these claims increased upon him, so that he was no longer able to bear it, & he fled to get protection here. He is a poor man & can ill afford to lose the ~~du~~ money. — Yours truly & respectfully, G. A. Pollard

Kharpoot. June 5th. 1866.

Rev. R. Anderson D.D. Dear Sir,

Having left our home at Erzroom May 17th we arrived at this place last Wed. 29th ult.

Pastor Hagop of Trebizond has recently made a tour to Russia, visiting Sokoum Kaleh, Sokoum Kalleh, a port on the Black Sea, about 150 miles to N.E. of T. He left Trebizond April 18th. and went in two days by the Russian steamer, and spent 11 days at the place. This is an excellent port and is a city of about 15.000 inhabitants. There ~~is~~ are Armenians there, who have removed thither from Trebizond. The Russian Consul General at T. gave B. Hagop a letter of recommendation to the Mayor of Sokoum Kalleh, by whom he was very kindly received, ~~& was~~ when he visited him & his family by invitation. B. Hagop during his stay there lived with his brother in law, who is a merchant in that place. There is an extensive mercantile company ~~company~~ consisting of 4 or 5 partners, all of whom are enlightened men. in ~~their~~ ~~ware room~~ Their ware-rooms are in the lower story of the building, occupied by the Mayor & his family. There B. Hagop used every evening to meet with them & others to read the scriptures, sing & pray. The voice of prayer & praise could be heard by those residing above, & others outside would be attracted & come in, not only Armenians but Russians also. They would continue these exercises until near mid-night. During his stay H. had opportunity to converse on religious topics with no less than 67 persons, who received him kindly & listened attentively. Sokoum Kalleh is a very beautiful and wealthy city. One street, leading from the sea-shore to the hills on the opposite side of the city, is about a mile in length ~~and~~

about 100 feet in ~~length~~ width and is beautifully adorned with fine residences and double rows of trees on each side. Enlightened men from Shamakhe (Shamakhe) as well as Trebizond are here found, & the friends of our brother would frequently invite him to ride with them, in their carriages, out of the city. On riding out to a convenient spot in the forest, they would say "Let us stop here, it is a nice place for prayer." Alighting & tying the horses to a tree, they would fall upon their knees, & in turn supplicate the blessing of God. Thus they did ~~at~~ every time, during the 6 or 7 rides, which he took with them.

From this place, S. Kalleh to Shamkhe is a journey of about 18 days — about 2 days by steamer to a more distant port & thence by land.

With regard to the Georgians Br. Hagop reports, that they are about 600.000 in number. It is said, they have no books except the four gospels, printed in Tiflis; the Russian & Georgian languages being printed upon the same page, in parallel columns. These were formerly sold at $6.00 per copy, but are now sold for .80 cts. The friends at Sokoum Kalleh said, if an edition should be published by one of the Bible Societies, thousands of copies would be sold.

These Georgians may be divided into three classes, according to the faith, which they profess, - viz Catholic, Greek Church, & Armenian.

The principal partner of the firm above mentioned came to Trebizond some four years since, visited the Pastor & Prot. chapel.

He and his friends at Sokoum Kalleh are natives of Goree (Goree), a city near Tiflis, and one day's journey nearer the sea-coast. They have formed a plan of establishing a school at Goree, where are 500 Armenian houses, purposing to ~~build~~ erect a building at their own expense. They are also willing to pay the salaries of two teachers. There is a young Russian at S. Kalleh, who is considered a Protestant and it is hoped he may make a teacher for one department of the school. They wish to obtain also a teacher from this region, who will be able to teach in the Armenian language. B. Hagop advised these friends of the truth there ~~to~~ at S. Kalleh to meet together for prayer and conference at regular seasons. & they promised to do so.

While at Sokaam Kalleh B. Hagop obtained information respecting Shamakhe in addition to what he had before learned by letter. Baron Sarkis, the celebrated Protestant teacher at Shamakhe, who was educated in Germany & who had a congregation of 200 or more persons, was exiled from that place during the last year. The Armenians complained, that he was a disturber of the peace & the sole cause of this new movement, & that if he should be banished, all would be quiet again. The authorities called him & informed him, that he must leave the place, but he was permitted to choose for himself where he would go to reside. He chose to go to Beadegorske Beadigarske, near Odessa. But there is hope, that he may soon return to his home at Shamakhe. Copies of sermons prepared by B. Sarkis were shown to our helper. These were sent from place to place to be read by his friends, as they have no living preacher. From a letter of B. Sarkis, which has just been read, we learn that it was on the 3d of July 65, that he was called before the authorities at Shamakhe, and ordered to appear before the Governor ~~at~~ Tiflis, which he did on the 17th of July. It is said he first requested to go to Jerusalem or Odessa, but this request was refused. He was recommended to go to B. where are mineral springs & when ~~where~~ there is much resort and he would be less likely to attract notice there. Permission was given him to communicate with the ~~Protes~~ German Protestants in Tiflis or in other parts of the country, but he was prohibited from having any communication with missionaries in other countries.

B. Hagop has from time to time forwarded books to Shamakhe for which the money has been paid by ~~his means~~. In the letters before me there are accounts of books sent, at one time $38.00 worth and at another time $30 worth.

We are now here at Kharpoot to attend the annual meeting of our Mission. The meetings of the Evangelical Union for the native pastors and helpers, which are now being held, are very interesting and will doubtless be the means of great good to all, who attend; & greatly advance the Lord's work in all ~~this region~~ parts of our Mission. Besides the pastors and helpers from ~~the~~ all parts of this Kharpoot field, there are present by invitation pastors & helpers from Sivas, Bitlis & Diarbekir, & also from Trebizond, Chevermeh and Erzingan. It really seems like the meetings of a county or state conference in America — a sight, which we never anticipated the pleasure of seeing in this country in our days.

Sivas Bitlis Diarbekir Trebizond Chevermeh Erzingan

Yours very truly & respectfully, G. A. Pollard

Kharpoot, June 5. 1866
Rec'd Aug 31.

Erzroom Oct 12th. 1866.

Rev. N. G. Clark. D.D. _ Dear Sir

In the Minutes of our last Annual Meeting, held at Kharpoot, you will have seen the following Resolution, "Resolved, that we approve of an application by Mr. Pollard for a return of himself & family to America during the coming year on account of health".
And now we wish to make a brief statement of the circumstances, which have caused our decision to ~~apply for~~ make such an application. And you will please present this statement and our application to the Prudential Committee for their consideration.

As we informed the brethren at Annual Meeting, this request is as much on account of my wife's health as my own; but yet as she prefers not to have her case particularly spoken of, with this brief allusion, I will pass on to speak of my own health.

Nearly three years since in ~~the~~ Dec 1863, having an unusual amount of labor to perform, incident to the close of the year, I was taken with a severe affection in the head; the pain affecting not merely the upper part of the head, but the eyes & teeth also.
After several days it became so severe, that I was obliged to give up work altogether for about a week, ~~After~~ but was finally relieved by the use of leeches. During the winter I had a few attacks similar to the first, though less severe. After that I was quite well until Dec 64, when I was taken in about the same way, as the previous year; but owing to greater precaution was less afflicted than in 63.

I recovered from this attack also, but was reminded of it by similar feelings once or twice during the winter. For the most part however, I was quite well until the next March, when I was again quite afflicted for about three weeks, being unable to preach or do other missionary work. A long tour of several weeks in the eastern portion of our field seemed to have been beneficial to me, and I was quite free from my old trouble until the next July (1868), when I was again laid by for five weeks.

Until that time we had hoped, that care & the use of remedies might be sufficient to secure relief, and that we might not on this account have the trial of leaving, even for a season, the work in which we have been so long engaged, & in which we have become so interested (although friends had urged it, as a duty, upon us.)

But then we began to feel that the difficulty might become so fixed as to be incurable, & that it would be wiser to have a vacation long enough to recover, thus being enabled to accomplish more in the end. Our associates also expressed the same feeling.

Dr West of Sivas, being consulted, approved of the remedies, which had been employed, & advised some new ones. And during the latter part of last year & the present year, from following his advice we have found benefit. But during the year past, we have found, that about once in three months we have been threatened with the same trouble, and only by great care and the use of medicines have our former sad experiences been avoided.

Dr W. also wrote, that a vacation from labor would afford the best chance for complete recovery. These are his words, as near as I can remember. And now with this brief statement of the case we wish to leave it in the hands of the Prudential Committee for them to decide, what is our duty.

And we trust, that a kind Providence may direct them ~~and~~ in their decision and thus direct us in the path of duty.

And we desire to follow the leadings of Providence, wherever they may guide us.

[illegible] to leave this work, which we love, even for a year or two appears a greater trial than any we have had for some years; and to remove so far with our family of three children appears so great an undertaking, that we almost shrink from it: yet if thereby we shall be improved in health, and be enabled to live and labor longer in this missionary work; with the approval of the Committee we shall accept this as the path of duty, & shall hope to be led & sustained by the same kind Providence, that has led & helped us hitherto. In the letter written from the mission at the last annual meeting this remark is made, that the mission have approved of the return home of three families, "without a very confident expectation that any of them will ever come back".

Now as this remark alludes to Messrs Knapp & Burbank of Bitlis & ourselves, it is proper to say, that if we should visit America, it is my great desire & hope to be permitted again to return to this land

and spend the remainder of life in this work. And with regard to the Bitlis friends we know, that their feelings are the same. As they passed through Erzroom less than five weeks since, we have better means of knowing than the writer of the letter, who has seen none of them for more than 2 years. The letter above alluded to, was read on the last day of the meeting, when we were not present; for we were obliged to leave that day. If we had heard it read, we should have objected to the remark or suggested an alteration.

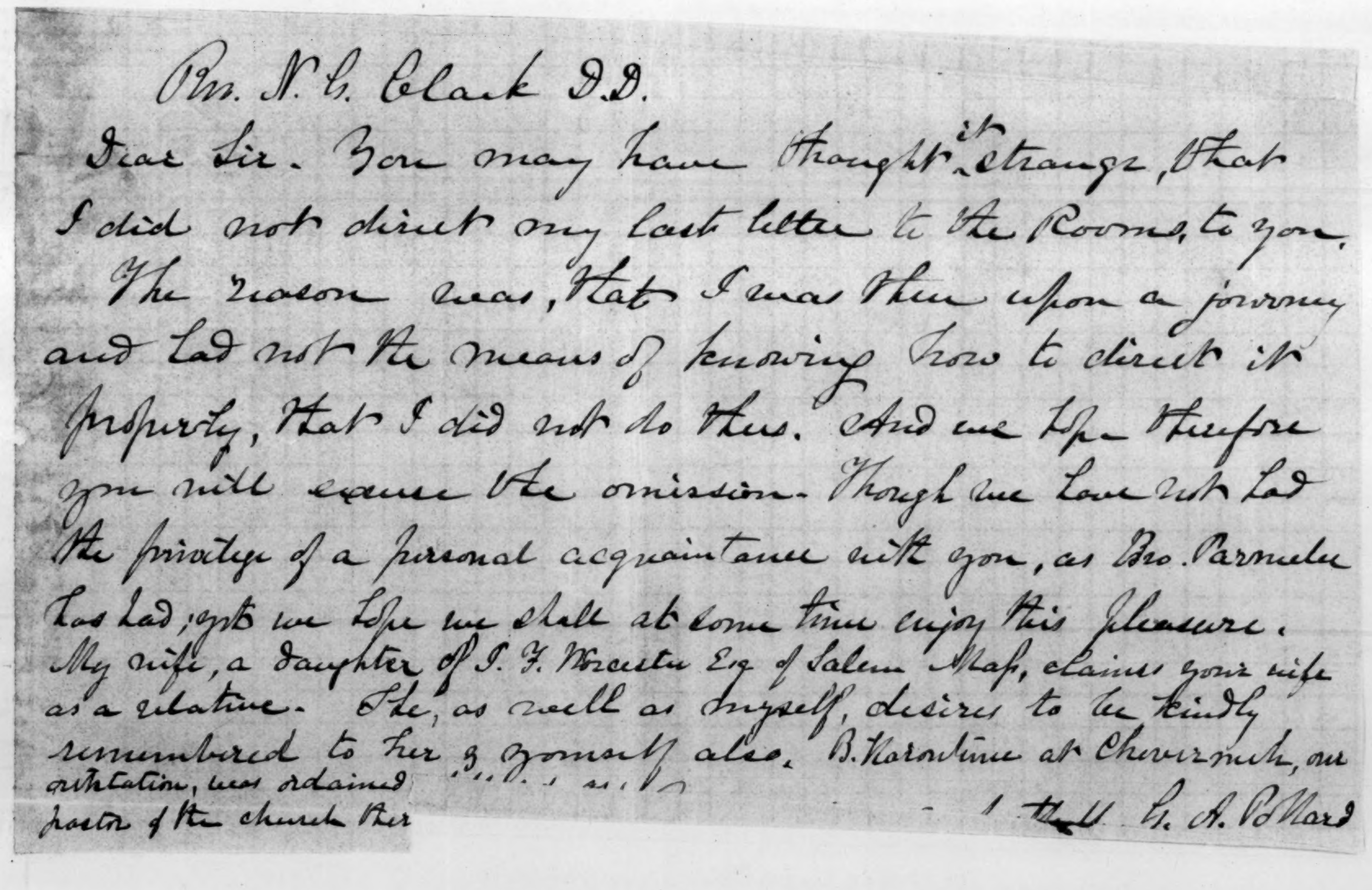
Another consideration, that ought perhaps to be mentioned in this connection is, that our oldest child, a son of ten years, has now arrived at such an age, that it seems important he should go to America on account of his education. If he remains longer here, either his education must suffer; or if his parents give to it the attention it needs, our own peculiar work is likely to suffer.

We must say, that we have great reason for thankfulness for the degree of health, which has been enjoyed by us during nearly eleven years, that we have been permitted to live in this land.

The health of my family & my own has generally been very good, and we have lost but very little time by sickness. For these & all the other blessings, which have been showered upon us, we are truly thankful; and can testify, that our blessed Lord has indeed fulfilled his promise; "Lo, I am with you alway."

Dr Van Norden & wife arrived here Aug 31st & left Sept 14th, en route for Oroomiah. We hope soon to hear of their safe arrival. The Bitlis friends arrived here Sept 5th and left the 13th, en route for America. They sold none of their things but what would be injured by moths or otherwise; but left them packed up, with the hope of returning once more. Very truly & respectfully yours, G. A. Pollard.

A. Pollard
Erzroom, Oct. 12. 1866.
Recd Nov. 28.
Dec. 14th



Rev. N. G. Clark D.D.

Dear Sir. You may have thought it strange, that I did not direct my last letter to the Rooms, to you. The reason was, that I was then upon a journey and had not the means of knowing how to direct it properly, that I did not do thus. And we hope therefore you will excuse the omission. Though we have not had the privilege of a personal acquaintance with you, as Bro. Parmelee has had; yet we hope we shall at some time enjoy this pleasure. My wife, a daughter of J. F. Worcester Esq of Salem Mass, claims your wife as a relative. She, as well as myself, desires to be kindly remembered to her & yourself also. B. Karoodime at Chevirmeh, on invitation, was ordained

pastor of the church ther

G. A. Pollard

Erzroom, Oct. 16. 1866

Rec'd Nov. 28.

Ackd Feby 8th 67

Erzroom Mar 6th 1867

N. G. Clark D.D. Dear Sir.

Two days since the pastor of our church at Chevirmeh and Bedros, one of the native brethren, arrived at this place. We were much surprised to see them come at this time, when the roads in that region are blocked up with snow, and knew that they must have come on some important business. And thus it proved to be. They have come on account of persecutions, which the brethren are there enduring. On the 24th of Jan last the Armenian church at Chevirmeh was entered by night by some person or persons, who took down the Holy picture found there, tore it to pieces and otherwise desecrated the place.

That same evening there was a prayer meeting at the house of the pastor, who lives near the Armenian church. As two of the brethren, young men, were return- from meeting, they met at the door of B. Sarkis the head-man of the Armenians several Armenian youth.

In the morning when the priest went to the church and found what had been done, he refused to perform the accustomed services and sent word to Baron Sarkis.

When inquiry was made about the matter, one Caspar (the nephew of B. Sarkis) who was one of the four seen standing at the door by the two brethren, declared that he saw a man from Keramik, the neigh boring village, come along the road by the church the night before. Suspicion was fixed upon him and two men went to H. to examine into the matter. But it was there proved, that the man had not left his village the night before & consequently that Caspar had lied about him. Afterwards C— declared, that he had seen the two Protestant young men before mentioned, coming along the road from the church. The others also, whom they met at Sackis' door, testified the same. Complaint was made to the Moodir, who called the Armenians & Protestants also to examine into the matter. The only evidence against the two brethren was, that had been seen that evening coming along the road, which led from the Armenian church and also the Prot. chapel, where they had been attending the prayer meeting. After hearing all that could be said, both the Moodir & his council ~~said~~ declared that this evidence against the brethren was not sufficient. But when the Armenians threatened him, saying we will go to Erzroom and complain against you & get have you turned out of office, he was induced to throw the two brethren into prisons. He said to the Armenians, I will give you ten days to find other evidence against them. If you succeed, very well; but if not, I will then release them.

The brethren requested to be released on surety, until the thing could be proved, but he would not consent.

A day or two after a man was found, who having received intoxicating drink from the Armenians was persuaded to bear false witness, saying that he had seen these brethren that night in the neighborhood of the Arm. church. After that he returned home, ~~and~~ his wife and grown-up sons, hearing of what he had done, reproved him sharply, saying: "Have you no God? & will you not die? & what have these men done to you, that you should bear this false witness against them".

One of the young men thrown into prison is the son of the head man of the Prots. at Chevermeh; the other is the son of B. Bedros, one of the most worthy of the church members. After they had remained in prison 25 days Bedros together with the pastor started for Erzroom, to see what could be done for them. On account of the bad state of the roads they were 7 days in coming over the road, which in good weather they might have come in 3 days.

At one time B. was carried ~~down~~ by an avalanche of snow down a steep precipice, and narrowly escaped death.

If no relief has been afforded these brethren, it is now 36 days, that they have remained in prison.

A day or two after their imprisonment, another affair occurred at Chevermeh. The stables of two Armenians, where sheep are kept, were entered ~~were entered~~ by night. Three sheep were killed, their throats being cut, and two others were maimed, a leg of each being cut. It would appear, that the Armenians themselves had done this, intending to lay the blame of it upon the Protestants. None of the sheep were stolen, but the killed & maimed ~~were~~ as well as the uninjured were found in their places in the morning.

This affair also was reported to the Moodir, as having been done by the Prots, although there was no evidence, by which it could be proved against them.

During the week of prayer, the brethren at C. held meetings every morning & evening, which were well attended, 40 or 50 being present oftentimes at the morning meetings. These daily morning meetings have been continued up to the time of the pastor's leaving. But the evening meetings, several of which were held each week, in consequence of the affairs above mentioned were mostly broken up. During several months past the ~~helpers~~ brethren in that region have been accustomed to go two by two to other villages on the Sab. to preach the word of God. They were generally kindly received & listened to, but since the time when the church was desecrated and the blame was cast upon the Prots. they have been prevented from continuing these labors, as the villagers are now unwilling to receive them.

Another painful event, reported by these same brethren, we will now relate. Some three months since one of the Prots. there, was preparing his pistols to lend to a friend about starting on a journey. It had been loaded by his son without his knowledge, and accidentally went off in his hand. There was sitting in the room a little girl some 6 or 7 yrs of age, the daughter of one of the brethren. The ball entered her forehead, and she fell into the oven (a large hole dug in the earth), near which she was sitting. She was taken out, the ball was extricated, but after two days she died.

A week or two after, the Moodir, who resides at Pert (a town six miles distant from C) called Haroutune, the father of the girl, and M. the owner of the pistol, and said: "Why did you not inform me of this affair"? They replied. "Salim Agha, a member of your council, was there & helped extracate the ball & of course informed you of it." He said, "But why did you not inform me of her death, that I might send a police man & afterwards you might have buried her. Since you have not conformed to the rule, you must both of you pay fines or be put in prison." He hoped H. would cast the blame upon M. & accuse him of murdering his daughter, & then he would demand a larger fine from M. But H. instead said, "I have no complaint to make against this man, the thing was accidental & I have forgiven him."

There happened to be present a military officer from Erzroom, who said; "These fines you demand on account of the Gov't. I am a Gov't officer, and these men are poor. I request you to forgive them for my sake". The Moodir replied; "Very well, I will do so;" and released them.

Nothing more was said about the affair until the 25th ult. when these two men went again before the Moodir, having been summoned by a police man. He demanded of them 5 liras ($20). and since they had not the money to pay, both were put into prison. This occurred on the same day, that the two brethren (Bedros & the pastor) started for Erzroom. Thus they left, four of brethren being in prison without any just cause.

Two days after the arrival of these brethren, a special messenger arrived from Bitlis bring accounts of persecutions in that field. He also brought the information that the Moodir had compelled the two brethren from C. to pay over the 5 Liras.

He told them, "It was not for imprisonment I called you but for the money & however long you remain in prison, you must pay the money finally".

If the christians at Crete Crete. endured such injustice and outrages at the hands of their Turkish rulers, no wonder they revolted and are ready to say, "Give us liberty or give us death".

Perhaps you are tired and heart-sick as we are of hearing such tales of persecutions, but if you will have patience a little longer, I will relate one more incident.

The chief of police of Khanous district had seized a Koord charged with some crime and brought him to Chevermeh on his way to the Moodir at Pert. While resting there the Koord was told to go to the house of Bedo, get his dinner & return. He did as he was told and returned. After some hours, when it was again time to take food he was sent again to the same place.

He eat his food & then fled from the village. The officer was stopping at the house of Sarkis, the head-man of the Armenians, who was told to send the Koord to some house for his food & he should have sent a man with him as guard. When it was found that the Koord had fled, Bedo was called by the officer & interrogated. He replied "The Koord was sent without a guard to my house & nothing was said to me about watching him. And what could I do?". He was told to find him & having searched in vain, he returned to the officer; who gave him a severe beating, striking him some 40 or 50 blows with his cane.

At this place Erzroom we are thankful to have seen, during the past winter, some signs of encouragement. Last Nov. a daily morning prayer meeting was established here and has been sustained until the present time. At the first meeting but two persons were present but in a few days the number increased to twenty five, about half of them being adults. And for some four months the average attendance has been about that number. During the week of prayer the morning meetings were held at first in the school room, but this becoming too small they were removed to the chapel, as many as fifty sometimes being present. That week the evening meetings were held at private houses, but these were found too small to accommodate comfortably those, who wished to attend. A few years since during our residence at Arabkir (Arabkir) a daily prayer meeting was sustained there for some months. But the attendance then was not so good as at our meetings here during the past winter. We are much rejoiced to hear of the progress the good work has made & is making there. It is said, that there is now there a sab. congregation of three hundred. And though we do not see so great fruit of our labors here, yet we believe the good seed will not all be lost, but that at last an abundant harvest will be seen.

Since the week of prayer one member has been added to the church here & two others are propounded for admission. Several others also have expressed a desire to unite with the church. One of these is a young Armenian from

Gumse (Gumre) in Russia who has been spending the winter here. He has some little property to the amount of about 3000 Piasters, which is loaned at interest. Recently he made his will, that if he should die in his present circumstances, (unmarried with no near relatives) he wishes all this money to be used for the purchase of Armenian Bibles, printed in N. Y. by the Am Bible Soc. for gratuitous distribution.

Another young man from Gumre is now studying with us here, wishing to prepare himself to be a preacher of the gospel. These two young men take an active part in our meetings & might put to the blush many, who are church members.

Not long since the teacher of the Greek school in this city, accompanied by his assistant, called upon us, wishing to buy several copies of the N. Testaments in Greek. We had but ~~four~~ copies but informed him, that there were more at another depository. He promised to call again in a few days and to take twenty copies, if so many could be found. These he wanted for the use of his scholars. He seems to be quite a liberally minded man, has studied some yrs at Athens & says Dr King wished to send him to America to be educated. There are some 50 or 60 Greek families here & they ~~seem~~ & their teacher seem disposed to follow the example of the Greeks of Trebizond; who have a Sab school where the pupils study the New Test, a large number of copies having been purchased by them. This awaking of the Greeks here & at Trebizond, we believe is one of the incidental effects of our work. This teacher spoke with interest of the aid, which had been sent from America for their fellow Christians in Crete (Crete), of which we had not then heard. Yours very truly & respectfully,

G. A. Pollard

P.S. Since writing the above letter the two young men, having been imprisoned 50 days at Khanus (Khanous) have been brought here, & are now in prison here. For several days they were in chains, but through the Pasha removed at our request.

Erzroom March 6. 1861.
G. A. Pollard
Rec'd May 7.

Constantinople. Oct 1st, 1867.

Rev. N. G. Clark. D.D.

Dear Sir

Having left Erzroom on the 31st of Aug on our way to our father-land we arrived at Trebizond on the 11th ult, and leaving there the 19th, we reached this place in safety on the 24th. We expect to leave here to morrow by the French steamer for Marseilles. From Erzroom ~~half way~~ to Baiburt, half way to Trebizond, we came very comfortably in Mr Parmelee's wagon, in which we had before made several short tours to villages, find it will be a great advantage to our station. From Treb" to Samsoun on the Black Sea we had very rough weather, being out at the time of the equinoctial storm - but this side of Samsoun, we had pleasant weather.

After this reaches you, you will please cause our papers &c to be detained for us at Boston, where we hope to arrive in a few weeks, if the Lord prospers our way.

We have many things of interest we would like to write respecting the progress of the good work in our field, but time will not now permit and we must wait till we have an opportunity to see & talk with you face to face.

We have great reason for gratitude for all the way, in which the Lord has led us during these nearly 12 yrs. past, of which six were spent at Arabkir, and five at Erzroom. And we have great reason to be thankful for the measure of health, that we and our four children now enjoy. We have derived benefit on the journey, though our little Henry (2 yrs old) has been unwell for 2 or 3 days past. Very truly & respectfully yours, G. A. Pollard.

Rev. G. A. Pollard V
Oct. 4 1867
Rec^d 28th Oct.

Rev. N. G. Clark D.D.
Boston
Mass.

Steamer "Erin" Atlantic Ocean,
Nov. 18th 1867.

Rev N. G. Clark D.D.

Dear Sir,

Being now on our return to our native land, after a residence of nearly twelve years in Turkey, we are led to look back over past years and observe the changes, which have taken place. The first six years of our missionary life, we were permitted to pass very pleasantly at Arabkir.

During the last year we enjoyed the privilege of visiting that place, after an absence of four years, spent at Erzroom. We were greatly pleased and encouraged by what we saw and heard of the progress of the good work there.

After about twelve days of travel from E. we reached Arabkir. As we approached the city, we were informed by travellers, whom we met, that some fifty of the brethren from A. had come out ten miles on the road to meet us the day before. We were detained on the road a day longer than we expected, and thus disappointed them. Farther on we were informed, that some had come out again that day to meet us, and were waiting for us near a village, where we soon saw them, and shortly after others. Thus from time to time, we were met by small parties, who joined us & returned to the city. It was delightful to see their happy faces and hear their kind greetings. We stopped by invitation at the house of the Pastor, where we received a warm welcome from himself & family, & other friends, who were then assembled. His house being the same one where we spent most of our life at A., many interesting & pleasant reminiscences were called up.

During the two days following our arrival, we received many callers and among them the head-man of the Armenians, who is quite friendly. And we may here mention, that as we entered the city, we were kindly welcomed not only by Protestants but Armenians also; and several Turks, whom we did not remember to have seen before, seem^d^ glad to recognize us.

On the sabbath we enjoyed the privilege of preaching in the morning to a large & attentive audience, and in the afternoon attended the sabbath school. It was a very pleasant & cheering sight to see the goodly number assembled, to hear the sweet songs of the dear children, and to see them observing nearly the same order & rules, which they had learned while missionaries were with them. It would not have been strange to have found their numbers diminished, and the former order of things considerably changed; ~~since~~ for they had been left ~~there~~ then about a year without a missionary, since Mr Richardson's departure. But I was very happily disappointed in this respect.

I well remember the time when the sab-school was first established there and we considered 40 or 50 a good number to have present. But on the sab. I have mentioned, there were present one hundred & eighty three souls, ninety seven being adults and of these forty six were women, a very encouraging fact.

At the preaching service, which followed, of two hundred pres-

and twenty were women. And the congregation was smaller than usual, many being absent at the villages.

From time to time we have been permitted to hear by letters & otherwise of the progress of the good work there. And we were glad to learn, that during last winter the audience numbered three hundred. We remember the time, when often not more than 50 ~~sometimes~~ were present.

And as we recall the past, we see changes for the better in many respects. Twelve years ago they had no permanent chapel in Arabkir, only a room of a private house was used for worship.
Now the Prots. there have a fine large chapel, one of the finest and most prominent buildings in the city, which has been used for several years, besides a smaller one in the outskirts of the city.
And now the Prots. there are desiring and planning to purchase another lot & build a still larger chapel. Though all the power and influence of the Turks at Arabkir was once exerted to the utmost to wrest the chapel from them, by a lawsuit, but it was in vain.

In '66 the Prots there had no place of burial for their dead, and we well remember the solicitude, with which the first Prot. child, who died after our arrival, was buried. The Armenians would not allow the grave to be dug in their burial place until a Turkish "Zaptia" was obtained, who guarded the spot until after the interment. Now they have a pleasant ~~burial~~ place, purchased at the time the chapel was bought. The spot given by the Turkish Gov't for this purpose, being outside the city, was not accepted.

The small church had at the time of our visit increased to a church of about ninety members, & at this time the number must be somewhat greater. Then there was no pastor but now they have an ordained pastor and pay him his whole salary, besides they pay a large part, or the whole of their teacher's salary. There are also funds raised to assist in sending the gospel to destitute villages.

Some years ago the Protestants at A. suffered much persecution, oppressed by unjust taxes and in various other ways. But now they have a permanent member in the ~~majlis~~ Turkish majlis and their rights are respected and protected.

We see that there has been a change going on in the Ar-menian community also. They have been stimulated to make greater efforts in the cause of education. Formerly they had but one large school in the city & that for boys only, but now they have five or six, and girls are receiving education as well as boys. When we first went to Arabkir the large Armenian church was filled with pictures, some on canvass & some painted on the walls. But after a few years the church was repaired and the pictures on the walls were all destroyed & those on canvass were mostly removed to a store-room for safe-keeping, only a few being left in the church nea the altar. This change was owing doubtless to the spread of Protestant principles. We have been informed also on good authority, that since the gospel in its purity began to be preached there, other changes for the better have taken place. There is now much less intemperance, licentiousness & other wickedness than formerly.

If we consider the outstations also, we see that marked changes have taken place in many of them. Twelve years ago there were, I think, four small churches, three have since been formed making seven. In this time, including the pastor at Arabkir five pastors have been ordained over the churches; one half or more of the salary of each being paid by the people. Of the liberality of the little church at Shepik & their giving of tithes for the Lord's work, you have heard from the brethren at Kharpoot. To whose care Arabkir and its outstations have been committed & we are glad they have fallen into so good hands.

Very truly & respectfully yours [illegible]s. A. Pollard.

Ap Sec, Nov. 18, 1867.
? Rec'd Nov. 26.

Dr. Clark   New York Nov 2nd 67

Dear Sir. We arrived here in safety about 4 o'clock P.M. yesterday. You will please excuse the appearance of the enclosed letter, written on a steamer in not the pleasantest weather. There are several things of interest in respect to our work at Erzroom and also at Bitlis Station, which has also been under our care during the year past, which I would like to have written, but they must be reserved for another occasion.

We have a little business to detain us here, but hope to leave tomorrow or Mon on our way to Boston & Salem where my wife's father resides.

Yours very truly & Respectfully

G. A. Pollard

Rev. Geo. A. Pollard

New York, Nov. 22. 1867.

Rec'd. Nov. 26.

#64

Salem. Nov 29th 1869

Rev. N. G. Clark D.D.

Dear Sir,

We arrived at N. York last week Thurs. I wrote you a note from there, which I presume you received on Sat.
We left in the cars on Sat. Morn. at 8 oclock and reached this place that evening at 7. Our friends here were much rejoiced to see us, as well as we to see them.

Mr. Worcester, my wife's father, we found not very well, though better than he has been. We were quite fatigued after our long journey, but have become quite rested.

We and our four children have been wonderfully preserved during all this long journey from accidents & sickness, and we have great reason for gratitude.

Three of our boxes were sent direct from Constple to Liverpool. They had not arrived, when we left, & the agent promised to send them soon after their arrival, to N. York, free of expense.
Dr Wood also will forward them to Boston. If they arrive in Boston before I come up, you can detain them there. I hope to come up before long. Having some business to attend to here, & so many friends to see, we have been detained hitherto.

Very truly & respectfully yours,
G. A. Pollard

P. S. If there are any small letters for us,
wish you would send them here, care of J. F. Worcester Esq.

But if there are heavy letters or packages, they need not be sent. I hope to come to B. next week.

Salem, Nov. 29. 1867.

Rec'd Dec. 2.

ans'd Dec. 2

5

Salem. Dec 14th 1867.

Rev. N. G. Clark D.D.

Dear Sir,

// "During the past year, we have been encouraged by seeing among the Protestants at Erzroom and our outstations, more than ever before, a disposition to assist in promoting the Lord's work, and to labor for the support of their own religious institutions. And we have reason to hope, that they will be able and willing, year by year, to do more & more for themselves; & finally not only take care of themselves, but assist in giving the bread of life to others, who are now entirely destitute of it.

At Erzroom, the Protestants have increased the amounts they give for the support of their preacher & teachers, giving much more this year than ever before. Quite a number have doubled their subscriptions during the year.

And not only have they increased their regular subscriptions, but in addition, they have this year subscribed a sum equal to one half the expense of fitting up a new chapel at Erzroom. //

8 Heretofore, a large room, that had been built for the purpose, was rented. And though for the past seven years the Protestants have been very thankful for so

good a place of worship, yet there were disadvantages in not having a permanent place.

Some of the Armenians, who were disposed to attend our services & join us, said; "They have no permanent place of worship, and in a short time, perhaps they may be deprived of what they have, and their congregation & church be broken up."

There was some prospect of the owner's selling his property and it might pass into the hands of those, who would be unwilling to allow us the use of it.

// To obviate these and other difficulties, we proposed to prepare a chapel on the premises of one of the houses belonging to the Am. Board. The Protestants were much pleased and subscribed a sum, much larger than we expected, - about 1,000 Piastres, equal to 200 days labor of a common laborer, or an average of 13 days for each adult male.

The necessary repairs were made and nearly finished the first of Sept. last. And now they not only have a *permanent* place, but there are several other advantages. The former place was retired, on a lane, where only a few families lived & there was no passing; but the present place is on the principal street of the city, where hundreds are daily passing.

Before, many of the thousands of strangers, who are continually coming & going, as well as of the citizens perhaps, were ~~ignorant~~ unaware that there was a Protestant chapel there, or they might pass within a few rods of it, and still be ignorant of its location. But now, we trust, that some at least may be attracted by the sound of the singing and preaching, & induced to enter and listen, who would not otherwise do ~~so.~~ It is in the Armenian quarter of the city, but not near the churches of other Christian sects, as Armenians, Greeks & Catholics; so that difficulties, which have arisen in some other places, we may hope to avoid. Perhaps no better location in the city could be found for it. The expense for rent also, which was annually paid, will be avoided.

On the same premises, a book depository also ~~at the same time~~ has been prepared, where books are exposed for sale in a more public manner, than they have been for several years; And there is no expense for rent or salary of book-seller.

Last spring the Prot. women at Erzroom raised a subscription among themselves, without any suggestion from us. ~~and~~ With the money thus raised wheat was bought, which was given to one of the brethren, who owns a farm some 33 miles from E. For planting this seed, the man gave one of his fields, and whatever produce comes from that field, was to be sold and the proceeds to be given for some incidental expenses of the Prot. community at E.

During the last summer a Young Mens' Christian

Union was formed at E. and though few in number yet we doubt not they will increase and the society be the means of much good. Not only do they have meetings for prayer & exhortation but in other ways also they labor for the promotion of the good work. Since leaving E. we learned by letter that they had raised about 250 P. equal to 50 days labor, for the purpose of buying a "*gochnag*" for the new chapel. The *Gochnag* is a bar or slab of iron used instead of a bell to call the people together. Being beaten by mallets it gives a sound much like a bell.

At *Chevirmeh*, the people this year pay double what they did last year, for the support of their pastor, ordained about a year since. They now pay one half his salary, 1200 P. a year, equal to about 10 days labor for each adult male besides their other contributions. Last year they paid less than one quarter of the salary. At that place, and at the village of Theranik, about a year since, several of the *Prots* adopted the plan of giving a tenth of all their earnings for the Lord's work. Hearing of the example of the church at *Shepik* they were stirred up at once to do this. The Young Men at Chevirmeh also a year or two since formed a "Christian Union". no bu

They make a collection, and with the money thus raised they purchase wheat & plant a field; the produce of which is all given for the Lord's work.

"Pastor Simon now employed at Bitlis, who was for eight years pastor of the church at C—, passed through that place a few months since, and was present at one of the meetings of these young men. He expressed himself as exceedingly gratified with what he saw and heard. From some of the young men he heard remarks and exhortations, which would have done much credit to many older persons ~~and such~~. Said he, "During the eight years, while I was laboring there, I oftentimes felt discouraged, fearing that my labors were of little avail and seeing comparatively little fruit. But how encouraging to return after some years, and to find the children of those, for whom I labored, thus growing up and giving promise of soon being able to take the places of their parents, and to labor more faithfully and zealously than they."

Ap. Keramik and Elpis, villages near Chivermuk, the people give the board of their teachers, so that the sum of 75 Piastres ($3.00 in gold) is all that is needed from the Board, for the monthly salary of each teacher.

At Elpis, where two or three years since, there was but one Protestant, and he with his family driven off and exiled for a whole winter, (the villagers being determined, that there should be no Protestants ~~there~~ among ~~them~~;) there are now several open Protestants, and at their request a school was opened for their children last winter for the first time.

Other ~~signs~~ of ~~encouragement~~ instances besides ~~those~~ which have been mentioned, might be related, which have afforded much encouragement.

~~But~~ What the people of these different places are doing for themselves & others may appear small to some; But when we consider their need, their poverty, their burdensome taxes, their persecutions & losses, we are better able to judge of their ability ~~to give~~. On these subjects we might write many letters, ~~having~~

Though many do not ~~do~~ all their duty, as they ought. yet we are rejoiced to see, that some are willing to do and give according to their ability; ~~and~~ beyond their ability, as it sometimes seems to us; and ~~would~~ still more seem so to many friends in this country, could they ~~but~~ know all their circumstances.

Yours very truly & respectfully,

G. A. Pollard.

[illegible] Pollard

Salem, Dec. 14, 1867.

Rec'd Dec. 28.

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Miss Herald.

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Salem Dec 27 '67

Dear Sir,

Through various hindrances I have been unable to complete until now the enclosed letter.

And now I am obliged to omit many things of interest, which I would be glad to write, both respecting our own station and Bitlis station, which has been under our care for the year past.

We are getting along quite pleasantly. Mrs P.'s health is much better than when we left Erzroom. One of our children have, we think, the whooping cough, and we presume the other two will have it.

I have had the privilege of speaking or preaching every Sab. except the first Sab. after we arrived, when we were too tired out.

Yours very truly, G. A. Pollard

Rev. Geo. A. Pollard
Salem, Dec. 27. 1867.
Rec'd Dec. 28.

Rev. Geo. A. Pollard 267

Salem. Feb 6th '68

Rev. S. B. Treat, Rec'd. Feb. 8.

Dear Sir, Ans " 8

In a letter from Dr Clark, received
day, he writes, "You will therefore corres-
pond with Mr Treat in reference to the
resentation of the cause".
As I had not received this information
efore, I was glad to receive it by his
etter. Since returning home I
ave been preaching and laboring in
his city and some of the adjoining places,
ntil I might hear from some one of
he secretaries, in reference to this subject.
I was hoping before long to have the
privilege of going to Maine, to Hallowell,
my native place, & of laboring for the
missionary cause there & in the region
round. Some of our children having
been unwell and my wife's father also,
made me less ambitious of going
way hitherto, than I otherwise should

have been.

But the children are quite well again, so that I was hoping be able to leave home before long

Yours very respectfu
G. A. Pollar

Salem. Feb 7th 68

Dr. Clark

Dear Sir,

Yours of the 5th inst came to hand sterday. and I have written to Mr. Treat, as you suggested.

We were sorry not to have met you, hen we were in Boston.

If it had not been for the small abe at home, we should have ome out to W. Roxbury to see you yours family.

I enclose herewith some views of Arabkir, one of the places, which you I think, mentioned, where the work the Board is finished.

Mr. C—. French consul at Erzroom is quite an artist; and while travelling more than a year since, he passed through rzroom. Arabkir, when he took some large pencil sketches, from which these photographs were taken at E.   com

We have some photographic views a
of Erzroom City and of the missionar
houses there, and some fine environs
also of Trebizond, which you would
be pleased to see at some futu
time.

We have been pleased to see so
examples of the reflex benefit o
missions this winter. The spa
of Christians in Turkey, has served to
stimulate Christians in this countr

The week of prayer here was observ
with much interest, and many desir
that the union or prayer meetings mig
be continued another week, and they
were so continued with interest till th
close. One Baptist church has continu
to hold ~~daily~~ meetings every evening till th
present time. And there have been so
20 hopeful conversions in that society.
There has been a good deal of interests and

conversions in other churches also. A daily noon-day prayer meeting was commenced a few days since at the rooms of the "Young men's Christian association".

Very truly & respectfully yours,
G. A. Pollard.

Rev. G. A. Pollard

Salem, Feb. 7. 1868.

Rec'd Feb. 8.

Rev. Geo. A. Pollard

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Salem Apr 7th 1868.

Dear Dr. Clark Rec'd April 9.

When I was in Boston a few days
ince, you kindly invited us to come
p and visit you soon.
But my wife having had a good deal
'are and labor of late, became
uite worn down and has not felt
ry well for some days. But we
pe in a short time, she will be
ell again. Our friends here do
hink, that the babe ought not to
e carried away from home, until
he has been vaccinated, which we
pe will be done before long.
ur weather is still very unsettled: to-
ay we have had a very severe snowstorm.
Thus we have been prevented from
isiting you at present, although Mrs P.
s well as myself greatly desires to see
yourself & Mrs. Clark.

I have concluded to go down to Ra
Me. my native place, perhaps nex
week and make a short visit the
I expect to go alone and spend a
a week. After my return, we
that circumstances will be mo
favorable to our visiting you a
Roxbury. With kind regards
Mrs P. and myself for yourse
wife, I am Yours respectfully
G. A. Plu

Salem. Sept. 16th 68

Dear Sir

Yesterday I learned that my sister
ad written a letter to Mr. Treat.
You will please understand, that
t was done entirely without my knowledge or consent. I know, that you
d all connected with the Missionary
ouse have enough of labors and cares.
And I do not wish, that anything
hould be added to these unnecessarily,
y myself or any friend of mine.
Please inform Mr Treat.

Yours truly & respectfully,
G. A. Pollard

Rev N. G Clark D.D.

Rev. Geo. A. Pollard

Salem, Sep. 16. 1868.

Rec'd Sep. 19.

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Rev N. G. Clark D.D.   Salem Sept 24th 1868

Dear Sir.

Having recently received letters from our native preacher and also from the teacher at Erzroom, I will send you some extracts from them, in which you may be interested.

The former writes, "June 30th my mother died, but I am greatly pained, that she died without believing in Christ". She and some other relatives formerly persecuted him but of late years, they have ceased doing this and some of them have been led to embrace the truth.

He speaks of one of the Khanous brethren, who has recently visited Russia, and reports with regard to the places he has visited. He as well as many other Armenians from that region, at the time of the war between Turkey & Russia before the Crimean war, emigrated to Russia. But after residing there a number of years, many of them returned to Turkey. This man having visited his old friends in Russia returns and reports, "that it is now much better there than formerly, since liberty has been given by the Armenian bishops to the people to read the word of God.

From the Khanous district, where are three of the out-stations of Erzroom, favorable news had been received, showing that the work is making good progress there. During the past winter ten persons from the Armenians have joined the Protestants.

We are glad to hear, that there are signs of progress in Erzroo also, several persons having recently joined the Prote community there; though for the most part, as he says, "t hearts of the men of this place are hard as stone".

He writes "The Turkish *moolah* sends salutations".

This man has for several years been an inquirer after t truth, frequently visiting our houses & the shops of the Prote though he has thereby exposed himself to reproach and persec from his Turkish friends & relatives. His father is an influ man and a judge and his friends have told him, that they w support him & his family, providing every thing thing needful w any labor on his part; if only he would remain firm i the Mahometan faith. But he would not accept their off and at one time he was confined several days by his friend charge of insanity being laid against him. He has several visited our chapel and would do so more frequently, if t were preaching in the Turkish language. He has a great to study and fit himself to be a preacher of the gospel, is willing to go to Harpoot, Constantinople, or anywhere w he may have an opportunity to do this. He would th be obliged to forsake relatives & friends, property & all pro of worldly promotion, for Christ's sake.

In consequence of his Protestant sentiments he was last year enrolled
as a soldier, but he would not be liable to be called upon for actual
service or to be sent elsewhere, until this year. It appears that he
still remains at Erzroom

The teacher at E. also writes respecting the death of a young man
Sobesta.
named Sohesta, who was a member of our congregation, More than
a year since he with three other young men left E. and came to Con-
stantinople, with the hope of continuing their journey to America.
But their means failing, they were unable to accomplish their object,
and he remained at C. working at his trade, which was that of a
tailor. At length he was taken sick and ~~remained~~ continued there
some four months, sick, away from relations & friends, in that strange
and
city. After that time he started on his return to E. And we can
imagine something of what he must have suffered during the
passage to Trebizond on the deck of the crowded steamer, and on the
horse-back journey of 150 miles to Erzroom.

"Five days after his arrival, leaving all his pains & bodily sufferings
he entered into eternity." He used to request prayer from his
friends, who came to see him and would say "My living
is good for my friends; but my dying, for me. However it
may be, let it be according to the will of the Lord."
His brother-in-law, who was with him at the time of his death,
said his last words were: "Let the Lord's will be done."
"We hope that the Lord has received him." writes Krikor.

Tobesta
~~This young man~~ was a native of Arabkir and as a
a boy, was a member of our school and sabbath school
there. He was a good scholar and had a strong desire to
the Harpoot Seminary. But as we had not then sufficien
evidence of his piety, it was not thought best to send him.
He afterwards removed to Erzroom, where many of the Arabk
people go for business. During his residence of some years
he was very regular in his attendance upon our public a
social meetings, and in other ways also shew his intere
in the cause of Christ; so that we had much hope in
respect to him. With respect to the funera
the teacher wrote. "Now although this event was painful
the Lord used it as a means of great blessing. You kn
that our burial place was taken from us by the Governm
When we went to Erzroom in June 66 the Protestants had
burial place. The body of one, who was accidentally kille
few months before, was interred on the premises of one of the
mission houses. After considerable effort and an order h
been procured from the Porte, a place was given to the Prote
and secured to them the Nov. following. It was a place of
own selection a short distance from the city. They a
Toros
as we, felt truly thankful when the remains of B. Torat a
alluded to (who was the father of Tobesta) were removed and
safely deposited in our new cemetery. We were thankful
that it had been done without any disturbance or oppositi

on the part of unfriendly Armenians, who had for years been laboring to prevent the Protestants having such a cemetery given to them. The first considerable snow storm of the season commenced in the afternoon of the day the removal of the body was made. And after that the snow remained until spring. It was not only a matter for thankfulness, that the business was accomplished before the snow came; but also that it came so soon after and thus perhaps helped to prevent the realization of some fears, that were entertained, lest the body be disturbed or removed from its resting place -

This burial-place remained in the possession of the Protestants and was used by them until last year, when it was found to be needed by the Govt in its work of constructing fortifications around the city. These fortifications were commenced some 2 or 3 years ago and it was said 10 years would be consumed in the construction, until the whole city is surrounded. Three thousand men were said to be employed upon them at one time, and among them several ~~foreign~~ Europeans, as blacksmiths & carpenters.

When it was found, that our cemetery was in the line of the fortifications & that it would be needed for them we visited the Pasha ~~who~~ superintending the work, who promised that another place should be given instead.

The promise however had not been fulfilled at the time of the young man's death. Therefore the Armenian princes from Arabkir wished to bury his body in the Armenian burial place but they did not succeed, as others Armenians opposed this. In the mean time several of the Protestants went to the Pasha's palace making great efforts to secure a place. At length the helper with one of the brethren visited all the Turkish councils, strongly urging the matter and finally obtained their request. The body had remained two days without burial, an unusually long time in a country, where they bury as soon as possible after death, usually the same day.

They received from the government "a good place on the south side of the former burial place, below where Mr. Hewes (the former English consul) caused ice to be formed for skating." On the day, on which the letter was written, two of the brethren had gone to the Turkish general to obtain a deed of the land. It is fifty feet in width and 305 in length. When the funeral service was performed there were present two policemen from the Pasha's palace. The English vice-consul also sent his cavass. Precaution was taken to prevent enemies from making any disturbance. Between five and six hundred persons were present at the funeral service, who listened in silence and many afterwards expressed themselves much pleased. ~~saying~~ "We hope that the Lord will bring from this thing a great blessing.

Be pleased to give the loving salutations of us all to your (mentioning each of the family by name) also to the brethren and sisters in America. Although we do not know each other in the body, yet when we all reach the upper Canaan, with one voice will we together bless our Savior and we all will be one in the Lord Jesus.

We beg, that you will always remember us in your prayers"

Yours very truly,
G. A. Pollard.

Salem, Sep. 29. 1860.

Rec'd. Oct. 3.

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Salem Mon Oct 19th '68

Dear Sir.

We have wanted to accept your kind ivitation to make you a visit, but various hings have prevented. After my return rom Maine last Aug. I found that rs. P. was quite worn down with e care of the babe, and her other duties, he has weaned the babe this month, now feels more free & is gaining n strength.

Mrs P. and myself would be pleased come up & visit you, say on Weds ay, if it would be convenient for n & Mrs. C. If it would not be onvenient then, please set some ther time.

Yesterday I heard a report of the ntributions of one of our churches in this ty for benevolent purposes, during the t four years, and was much grati-

find at the yearly increase.
For the year ending Oct '65 th
amounted to $ 166
the next year 189
the third year 273
& for the last year just closed 320
This year ~~they~~ the contributions are nearly double
they were three years ago. Duri
the third year, besides the ordina
expenses a debt of $6000 was p
off: & during the last year, the p
salary was raised without any
suggestion on his part.

Yours very truly
G. A. B. Ha

Rev. N. G. Clark D.D.

Rev. Geo. A. Pollard.
Salem, Oct. 19. 1868.
Rec'd Oct. 20.
Ans. Nov. 20
wrote him " "

Salem. Nov. 14th 1868.

Rev. N. G. Clark D.D.

Dear Sir.

Yours of the 13th inst is just received. You say you wish to know, "what amount we may need for the next year, or whether we will fix upon some retiring grant" &c.

Now if the matter is left to me to decide, I would ask for an appropriation for another year, and leave the question of our return to Turkey open till another summer.

I cannot feel, that it is my duty to withdraw from my connection with the Board at present.

Although by our circumstances (the lateness of the season and the ill health of my father in law), we are fixed here for this winter, yet I have never been able to give up the hope of returning eventually. If on account of reasons, over which I have no control, I should be obliged finally to give up the hope, it would be a great disappointment; but we would hope to have grace to bear the trial with patience.

It has been intimated, that our success as missionaries was not so great as could have been desired.

Now we do not propose to discuss the question of our return, yet with regard to this, which is another question, we feel it our duty to say a few words.

We do not wish any better evidence to show, that the success attending our labors at E. during the 5 years we were there, is all that could reasonably be expected, and as great at least as the average success of. missionaries, we do not wish any better evidence I say of this, than the history of the work there for that time.

We think we could easily show that the success has been as good at least as the average. But if it were less, yet taking into account the obstacles, that have opposed the progress of the work, it would appear, we believe, that the success has been all that could reasonably be expected.

Mr. Washburn, who had the charge of presenting the cases of persecution to the authorities at the capital, told me when we were there a year since, that there were more cases of persecution coming up from the Erzroom region, than from any other part of the Empire; showing that we have one of the hardest fields to work in, as is acknowledged by those who know with regard to it. One of the leading men in our mission, when it was proposed to him to go to Erzroom some years since, said he did not wish to risk his reputation at his time of life by going there.

Not only had we cases of persecution from our own station and outstations to attend to but from other stations also. The northern portion of the Harpoot field is in the Erzroom Pashalic, so that cases from there (the Geghi district) all came to us at Erzroom, to be carried before the Pasha there.

Bitlis and its outstations are all in the Erzroom Pashalic so that their cases of persecution came to us at Er—m.

The western portion of the Nestorian field is in Turkey a within the Erzroom Pashalic, so that cases of trouble a persecution came to us from that quarter. During the year '67 we had cases of this kind from all these quarters.

And when that awful pressure of persecution is brought down upon a church or a community, can we complain, if they do not increase in numbers for the time being. Eventually after the storm has passed, it will doubtless prove a blessing. But during the time of trouble, if they hold their own, without diminishing, are they not worthy of commendation? Or if in such circumstances, they increase a little, is it not an occasion for great rejoicing? As some one has said, the smallest increase is infinitely better than than any decrease.

You mentioned, that Mrs P. had said she did not wish to return. About the time of coming to this country, being in feeble health, she said thus, it is true. But since then her feelings have changed with respect to this. It is but justice to say, that she has been placed in peculiarly trying circumstances, such as no other lady of our mission has been placed in. For two years of the five we spent at E—m, she was alone without associates, during which time she passed through one confinement without any physician (she had passed through the previous one also without a physician, while the Parmelees were with us) and buried our little Susie, a lovely child of 18 months, which is more than the nature of many women could bear. At no other station have they been thus situated. At Harpoot since Messrs Allen and Wheeler first went there they have always had two families and generally more. Only at the time of an annual meeting was a family left alone for some 2 months. At Bitlis ever since Mr. Burbank went out, they have had two families, except when one has been absent on a visit for a few weeks. At Mardin Mr Williams did not consider it advisable for his wife to be alone, and therefore he has lived at Kharpoot. I say this believing feeling that the circumstances, in which she had been placed should be taken into consideration in judging of her feelings at that time. With regard to her usefulness the missionary sisters at Harpoot and Bitlis, our neighbor-ing stations and those, with whom she has been associa[ted] can testify; as they have done in times past.

One of the Speakers at Norwich (a member [of] the Pru. Com.) said, when we build a house and [get] the foundation laid and the corner stone lai[d] we think the work is half done; especially when an old building has been torn down, and old foun-dations dug up. And this foundation work has been going on at E. for the years past — the foundation is laid in many places, and the superstructure is being built. The success we have seen, has been enough to rejoice our hearts and make us feel, that all we have done or [have] done and all that has been expended, has been abundantly repaid, an hundred fold and more.

If you approve of the proposition I made, our asking an ap-priation for another year, I will write you again or see you [in] regard to this. Our kind regards to Mrs. Clark and all inquiring friends — Yours very truly. G. A. Pollard

Rec'd Nov. 16

Salem. Dec 11th 1868

Dr. Clark. Dear Sir,

Your favor of the 2d inst was duly received. We feel greatly obliged to you and the Pru. Com. for the grant; voted us for the current year, and for the extra grants also, of which you wrote.

Mr. Ward sent me yesterday the draft for $137. by which I am enabled to settle up my bills, which is quite a relief.

Please give our kind regards, from Mrs. P and myself to Mrs. Clark. whose health we hope is better than when we last saw her.

Yours very truly.
G. S. Pollard.

Rev. G. A. Pollard.

Salem, Dec. 11. 1868.

Rec'd Dec. 14.

275

Salem Feb 10th 1869.

Rev. N. G. Clark. D.D. &c

Dear Sir

At the time I last wrote you, near the close of the year, I desired to say a few things respecting the year then closing; but there was not time for this purpose, therefore please allow me to take this opportunity for doing it. After our return last winter most of my spare time was occupied in settling accounts and other business, which it was impossible to attend to, while we were at Erzroom and in answering quite a number of Armenian letters, which I had received from our own out stations and those of Bitlis & other places. in

All of our station accounts and the Bitlis station accounts I settled up and gave to Mr Pettibone, before leaving Turkey.

We had charge not only of the accounts of Erzroom & Bitlis for a year previous to our leaving, but all of the other business of the two stations, except Trebizond outstation, for 10 months, (after Mr Parmelee & family went to T. for health,)

Before they left for T. Mr & Mrs P. and their babe were all so unwell, that we assisted in packing up the things they took with them. And when we learned from them in the spring, that they would not return to E. but go to America, we stored away the rest of their goods, packing up & forwarding several boxes of clothing, as they requested.

Besides we had our own packing to do. the selling of such articles, as could not well be left. the storing of the remainder, Mrs. P. being confined with her babe for some weeks at the same time. Thus having the work not only of one but several thrown upon me, there was of course ~~some~~ business, letter writing &c, which could not then be done but which could be deferred, and was deferred until after our return to this country.

This business together with visiting & receiving visits; caring for our own family and Mr. W's also, (as he has been unable to leave home for a year) and attending to Mr. W's. outdoor business; preaching occasionally; attending and assisting in meetings here, (as there was an interesting revival in some of the churches) occupied nearly all my time for the winter and for a part of the spring.

Mr. Parmelee had had charge of the book department for some 2 yrs before he left, but when he went to T—, it was left in my hands, as on account of ill health he was unable to settle up or arrange anything. Some of these book accounts also I was obliged to leave until after our return and in then arranged them, as far as it was possible to do so.

In April I made a visit to Hallowell Me. my native place, spending one sabbath, preaching twice & conducting an evening meeting, & giving a lecture in the week.

In the summer, when on a visit to Bangor, I spent the sabbath at Bradford, 20 miles distant, with relatives preached twice for two ministers and was invited to preach by a third but was unable so to do.

During the year I preached here and in several of the towns around — Beverly, Rockville (Peabody), N. Danvers, Marblehead, Saugus and Manchester and in most of them ~~several times~~; and addressed the children of nearly all the evangelical Sab. schools here and in the neighboring places.

Had it not been for the ill health of Mr W. and of Mrs. P. (for a part of the time) I should have gone away to preach much more than I have done.

Perhaps it would have been better for me, while I had other business to do last winter, and had not then recovered from the fatigue of our journey, to have avoided preaching until there had been more time for rest and preparation. For example, I had been invited to preach in Beverly and going over there one Sat, found that the pastor was sick abed and was invited to preach for him all day, which I did, speaking also in the Sab school at noon — was obliged to ride 2 miles in the horse-car in the morning, and walked back 2 miles in the afternoon. Taking Mrs. P. I rode over again in the evening and conducted the M. Concert; but being tired, gave most of the time to the brethren. After meeting we rode home, found one of the children threatened with croup & walked some distance to the apothecary's for medicine. Attending to family cares at night, as well as in the morning, I was at length quite used up and did not recover from the effects for several days.

At present, when at home on the sabbath, I have a bible class in the Mission Sab. school and also a bible-class sab. evening in one of the Boarding Houses (connected with the factories here) where there are 80 boarders. For some time some of the pastors and other brethren had endeavored to open a prayer-meeting there but the agent of the mills would not allow it; but finally he gave me permission to hold a bible-class there. Last Sab. I preached twice in North Beverly, 4 miles distant, where they have no pastor and was invited to preach there again, returned home, & had the bible class in the eve.

The ladies of one of the societies here have a "Ladies Missionary Society", holding meetings monthly. Mrs P. has visited with them and spoken to them on the subject of Missions two or three times. At each meeting an essay is read, one is appointed to read some book on the subject of Missions & give a verbal report or abstract, with other appropriate exercises.

Rec'd Feb. 12.

We have seen, since being here, in several cases the reflex-benefits of Missions. In a town not far from here the people were for some time without a pastor and as a means of promoting their own spiritual interests, as well as advancing those of the cause, they arranged to have in their monthly concerts different individuals report on different Missions, one person being appointed to each mission. A pastor was ordained last autumn and the arrangement, being improved by him, is still continued. ~~Besides~~

Heretofore we have been accustomed and required about this time to write an annual report for the preceding year and I thought that some statements, such as I have given, if not expected, might not be out of place. But time & space forbid that I add more.

Yours very truly, G. A. Pollard

Salem. July 28th 1869

N. G. Clark D.D.

Dear Sir,

You have probably heard from Mr Ward of the birth of our little boy, on the 7th. inst.

Mrs. P. and the babe are both doing well.

On account of Mrs. P's situation, I have been more confined at home this summer than I should otherwise have been. I have had several invitations to spend the sab. away from home, which I ~~should~~ would have gladly accepted but could not on this account.

We have however found not a few opportunities for labor here in this city. In connection with some members of the Y.M.C.A. ~~have~~ we have found several new fields for Home missionary work.

A meeting, (which was commenced on the 16th of May last) is now held at the jail every sabbath afternoon. All the prisoners are present besides quite a number of other persons.

At the same hour an out-door meeting is held in a square near the factories. This meeting was first held on the 4th inst. A meeting for the congregation of colored people is held every Sab. evening.

A number of seamen from the vessels in our harbor have recently been induced to attend the Sab. services at the Bethel and also the out door services and, as we have reason to believe, with pleasure & profit. Many catholics also attend the latter and hear with much interest and attention. Some have expressed themselves as quite pleased.

Rec'd July 3

Assisting in the services above mentioned, as well as in the weekly services at the Bethel, visiting and addressing the children of various public schools of the city, as well as those of the evening schools an also Sab. schools here and in other places, have occupie much of my time for some months past.

In connection with the Sab. eve. meetings, which held at the factory boarding house last winter, th were some interesting cases of conversion, one of young catholic woman. With kind regards f Mrs. P. and myself for yourself and wife.

Yours very truly,

G. A. Pollard

Salem, Nov. 11th 1869.

Rev. N. G. Clark D.D.   Dear Sir,

Several times, being in Boston, I have called at your room but have not found you in.

You have heard of the last illness and death of Mr. Worcester. It has seemed to our friends and to us also, providentially ordered, that we were enabled to be with him during his last days. Mrs. W. still resides in the house with Annie and Abby, a niece, and thinks she could not get along without us for the winter and it seems to be our duty to remain until the spring. The year, for which our appropriation was asked, expires the 1st of Dec. and we do not propose after that to ask any appropriation from the Board; but would propose that our connection with the Board remain until the spring, when we hope it may be decided, what the Lord will have us to do.

With regard to the question of our return to Turkey, you know our feelings from conversations we have had heretofore.

It may be said, that our place at Erzroom is now occupied and therefore we are not needed for the work there but it is possible (as you once suggested) that there may be changes there on account of failure of health or from other causes. Dr. Dwight of Constantinople used to say, that "Missionaries live on wheels" and we have found it to be a fact.

We gave ourselves to the Lord in this missio
work and rejoice to have had the privilege of spe
ing nearly twelve years in it and to have evident
that He has owned and blessed our labors, though
worthy, during the six years spent at Arabkir &
the five years spent at Erzroom.—

It is our desire and hope to spend our lives in
this good work, whether we are called in the pro
dence of God to live in a foreign or in our
native land.

Yours very truly
G. A. Pollard.

Rec'd Nov. 12.
Ans

478

Salem, Dec 3d. 1869.

Dr. Clark, Dear Sir,

I wrote you briefly a few weeks since, but know t whether the letter reached you. I write again wishing to add a few words. ~~At~~ present Mrs. P. not enjoying very good health, the care of her babe, ly five months of age, and of the other children d family cares, have worn considerably upon her. If on account of the state of her health, on account family of children and because that Erzroom sufficiently manned or other reasons, it should appear t for us not to return to Turkey, we would desire e reconciled to what may appear to be the direction Providence. But while deprived of the privilege laboring in the foreign field, we rejoice that we may ave the opportunity of doing something for the same at and good cause here at home and it may be, at at some future time, perhaps, we may again be permitted to go abroad.

It has seemed that you have had the impression hat ~~as~~ our success in the missionary work was not hat might have been expected.

And now you will please excuse me, if I say
a few things on this point. I have endeavored se
times to see and talk with you on this subject, &
confident that in a short time I could give inform
sufficient to show that our labors in that land have
been entirely in vain in the Lord. When he fulf
His promise and permits us to see fruit from our la
is it not for His glory, that we tell what he hath
done for us, and those for whom we have labored

And is it not wrong for us either to deny what
has done, or by our silence allow a wrong impression
be made on others? I blame myself most of
that I have not given you more information
this subject and, not being able to see you, that
have not written you earlier.

Allow me to state a few facts with regard to our station
at Arabkir. We arrived there in 1856. Mr. Richardson
family (who had previously resided at Erzroom) having arrived some
short time before. At the beginning of 1857 there were
church members there. In the spring of 1862, when we
removed to Erzroom there were 57 members (not inclu
the out-stations). In the course of four and a half
there were forty six additions to the church, an ave
of ten a year or ~~two~~ nearly two at each communion

y season. Are there not many churches in this land, that would rejoice at the privilege of receiving one or two new members at every communion season, year after year?. But those were not years of peace and rest, such as the churches here and there at present enjoy, but they were years of persecution, of imprisonments; of taxes, before burdensome, greatly multiplied in case of Protestants, when at times the whole power of the Turkish and Armenian authorities was exerted to crush out the little Protestant community, and the Turkish Moodir openly declared, that he was determined to destroy it. Had the work been of man, it must certainly have come to nought. Battles were fought by the Lord's help victories were won, and the churches those regions even till this day are enjoying the its. The churches at the outstations of Shepik, Mash-kir, Kiban Maden & Divrick increased, I think, in about the same proportion; while at the cities of Malatia, Agin, and zingan, where there were no churches, evident progress was seen.

In 1857 there were at Arabkir about six Protestant schools in different parts of the city and, at a school pic-nic our garden, we had on one occasion 150 persons, including parents & friends.

In 1862 the number of schools had been reduced to three but at an examination held in our chapel, there were present at one session 111 scholars and 429 spectators, in five hundred and forty. Five years before the Arm ans had but one school, containing one or two hundred boys; bu stimulated by the example of the Protestants, they soon opened f or six more, some of which before long contained 80 or 100 p girls as well as boys.

In 1856 there was no sab. school in Arabkir, but one was comm in the spring of '57 and numbered then some 40 or 50 m In 1861 the average attendance for the year was 134; and for the first six months of the year, before some of the brethren to the villages to work, it was 154. The zeal manifested by the children & some of the women in committing passages of Scriptu to memory was as surprising as it was gratifying. Several of the children committed the whole of the gospel of Matt. to memory. By an account carefully kept, it appeared that there learned during the year 18,000 verses, an average of over 350 week & considering the number of those who learned equal to half the whole number, there would be an average of 5 verses individual every sabbath. The lessons were carefully studied by the teachers at their weekly teachers' meeting and explained to the pupils a they had recited their verses. Other interesting facts might be mention did time and space allow. And with regard to Erzroom and that reg we have seen [illegible] to us equally interesting, ~~changes~~ taking place though not indicated by statistics. Had we been more faithful and laborious, we might have seen greater fruits but have reason for gratitude that the Lord was pleased in a measure thus to bless our feeble efforts. Yours very truly,

G. A. Pollard,

I have to say received your favor of Dec 1st, and am much obliged for it.

Rec'd Dec

Salem Dec. 20th. 1869.

Rev. N. G. Clark D.D.

Dear Sir,

As I wrote you some days since re-
ting Mrs. Worcester's circumstances and
y wife's state of health, and as you
in your last letter, "I still feel, that
view of your family and circumstances,
will be better for you to secure some
ployment here at home" — being thus
identially prevented, for the present, from
gaging again in the missionary work,
feel it necessary to request a release
our connection with the Board.

This we do with great regret, for
much loved the work and the people,
whom we have labored, and we cannot en-
ly give up the hope that at some future time
circumstances be changed) we may again be
mitted to engage in the work.

In the mean time we hope by the

Lord's blessing upon our feeble effo
to accomplish some thing by way
increasing an interest in the great
good work here at home.

We are happy to say, that on the 2
of Oct. a branch of the Woman's Board of
was formed here by the ladies of the
nacle Society in whose former house
worship the first five missionaries (
& others) of the American Board, were o

We have been sorry to hear of you
illness and hope your health is i
proving. With kind regards to you
and Mrs. Clark,

Yours very truly,
G. A. Pollard

Rev. [illegible] Holland.

[illegible] Dec. 24. 184[illegible]

Rec'd. [illegible]

[illegible]

Rev. Geo. A. Pollard.

Salem, Dec. 20. 1869.

Rec'd Dec. 22.

P.C.

Ansd De. 29. G.W.W.

~~2~~80

Cooper Mich. July 18th 70

Rev. S. B. Treat
Dear Sir

aving made an engagement to
ch here, I removed with my fam-
from Salem last spring.
ou remember giving me a letter
ntroduction some months since; for
ch I was much obliged and which
ound quite useful. I then came,
equested by Dr. Hooker, to Franklin in this
te. But before hearing from me, they
written to a man in Iowa, whom
expected to come, (his brother was settled
he next town). I found however a
eater place here and a better situa-
n. We have been much prospered, both
r journey & since our arrival, are much
d with the place & the people & have great
n for gratitude. Yours very truly, G. A. Pollard

Rev. Geo. A. Pollard

Cooper, July 18, 1870.

Rec'd July 23.

The Paging after P. 180 should have been P. 181, &c., but was inadvertantly made P. 281, &c.

Dr. R.

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Mrs
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So. Hadley. June 28, 1864.

v. R. Anderson, D. D.,

Dear Sir;

I have re-
eived Mr. Treat's letter inform-
ng me of my appointment as
ssistant missionary, also your
letter of June 24. The letter
rom Mrs. Barnum containing
uggestions to the future teacher
at Khaspoot was sent to me
ome weeks ago, and its recep-
tion was acknowledged by Miss
Earle, as I was ill at the time.
Mrs. B. states that a part of
the furniture left there by
Miss Babcock will be of service
to me, and is valued at about
$ 60. Shall this amount be
deducted from the $ 222. al-
lowed for my outfit? I should

be very glad if I could see
my way to provide for the necessary outfit without calling at
ll upon the Treasury of the
Board, but my father is not
in circumstances to do for me
hat he would prefer to do in
the matter, and so I shall
probably need all that is
usually allowed.

My address will be at this
place until the last week of July.

Respectfully yours,
Clara C. Pond.

Miss C. C. Pond

South Hadley, June 28. 1864.

Rec'd June 29.

Ans'd June 29.

South Hadley. July 11. 1864.

v. R. Anderson, D. D.,

Dear Sir:

Failing to ear from you the past week, I think y letter in reply to yours of June 29. ust not have reached you. I wrote immediately, thanking you for your ind invitation to visit Boston, and ying that I should accept it with much pleasure. On account of plans rranged with home friends, it was my wish to make the visit before he close of school, if agreeable to ourself. But since my letter stating this did not reach you, and he way was not open for me to o last week, I can hardly go now ntil after the term closes, unless erhaps I can get away on Thursday of this week, and return on turday.

It would be very pleasing to

one
for
one

me if my mother, who is here
for a few weeks could accompany
me in this visit.

Respectfully yours.
Clara C. Pond.

Miſs Clara C. Pond
S. Hadley, July 11, 18
Rec'd July 12.

Ans'd July 12

So. Hadley. July 14. 1864.

Rev. R. Anderson. D. D.

Dear Sir;

Your letter f July 12. is received. Thank you or the definite instructions with regard to reaching your house.

I am unable to leave for Boston o-day as I had hoped to do. So many ressing duties rest upon the teachers here during the last days of the year hat all who can work are needed, and I believe that my place is here for the present. I shall hope to go to Boston Friday, July 22, the day after our Anniversary.

May I trouble you to remail to my address the letters in your care for me?

Respectfully Yours,
Clara C. Pond.

Miſs Clara C. Pond

So Hadly, July 14, 1864

Rec'd July 15.

✓

Fulton, N.Y

Fulton, N. Y. Aug. 30, 1864.

Rev. R. Anderson, D. D.
For. Sec'y of Am. Board,

Dear Sir;

Your letter of Aug. 26, announcing the time appointed for our sailing from New York is received. I shall endeavor to be in N. Y. by the evening of Sept. 7th, and will write at once to inform Dr. Wood.

With very kind regards to Mrs. Anderson and your daughter,

Respectfully yours,
Clara C. Pond.

Miss Clara C. Pond

Fulton, Aug. 30. 18

Rec'd. Sep. 1.

Miss C. C. Ward 285

Kharpoot, Turkey. Aug. 25. 1866.
Rec. Oct. 6. 66

ev. N. G. Clark D.D.,
For. Sec'y A. B. C. F. M. Ack'd Nov. 10th

Dear Sir,

Your very
nd letter of July 9. is just received, and
ough it is probably too late for me to make
ny useful suggestions relating to the future
achers of the Kharpoot Seminary, I am
appy to reply at the earliest moment.

Very soon after the writing of your letter
u must have learned of my contemplated
ithdrawal from the school, and of the con-
quent need of two teachers from America
stead of one. It was not without many
uestionings that I decided to leave a post
f such importance as this, after it had just
gun to be fitted for its duties. The school
ad become very dear to me and the great
nterests of the Lord's work dependent upon
t more clearly enlarging before my eyes, so
hat I felt reluctant to give into other
ands the trusts that had been committed
o me. Yet I felt that there were many
oung ladies in America who would gladly
ome and take my place, and under whose
are the school would suffer no loss.

But meantime, while new teachers are
ing prepared for the work I shall be glad
continue my connection with the school,
nd I have strong hope that arrange-
ments can be made for me to remain here
nother year. We are also hoping that Miss
ries will find her health sufficient for

her to Scutari next year and continue her instructions. They are invaluable to the women and girls who are to be th pastors' wives and the teachers of the Arm Armenian nation. It is only after one has several years use of a foreign tongue that she can fully teach the great lessons religion and morality, and in the ye which Miss West has given to teaching this land she has gained such experience which very may qualify her for success this much needed department of instruction.

I regret very much that there is so much doubt about Miss Jenkins' being able to come. For I think she would be admirable here. With regard to Miss Chrat She was a much loved pupil of mine, & one with whom I now correspond, yet I dare not say much about her coming here. She has admirable qualities, but as I have never seen her home life, I do not know at all how she would be fitted for the life we would live here. Again I do not know quite enough about the development of her Christian character to speak positively. That life was only just beginning when I knew her in school. This I can say how viz, that I think she would make a energetic, useful, faithful teacher if associated with some one of more mature judgment than herself, and one whom she thoroughly loved.

I think Miss West mentioned in a letter to you the name of Miss Ellen Parsons

Northampton. I knew her very well and think she has considerable fitness for missionary life. She was one who seriously thought of giving herself to the missionary work when Miss Fritcher came to Marsovan. There were several others of our pupils who were at that time thinking of the subject. Miss Frances who graduated that year has already gone to Aintab. Miss Helen S. Norton of Armada, Mich., was one to be remembered as the active character of her party, and I think would make a desirable missionary teacher. Miss Frances A. Fitch of Springfield, N.Y. was one who thought much upon the subject. The names of some who were ready to come to Kharpoot, when the question was first presented at So. Hadley, have slipped from my mind. There are several among the present corps of teachers whom I could earnestly recommend, and whom I should heartily welcome to the abundant responsible joy-giving labors of a teacher here. I mention these names with little confidence that they can aid you in procuring teachers for I have large hope that two are already chosen of the Lord, and that they are preparing to come to us very soon.

Of the school I should be glad to write much did I not fear wearying you with too many details. You are acquainted with its outside history, but it has an inner history, exceedingly interesting to us who sharing its daily cares, can see through and beyond the wearisome lesson of to-day, the

the teaching blessing which reaches upon a generations yet to come. It is delightful, t witness the waking up of mind, the thirst for knowledge, the appreciation of gospel teachings, and the earnest spirit of some of that women who look forward to thei work with anticipation. Monday of this week we devoted to prayer and special religious exercises, feeling that we must ha more of the Master's blessing in the teaching o of the year. There was much seriousness and some awakening. On the part of th Christians renewed strength of purpose, renewed consecration. We feel that this is Christ's school, not ours. He is ou Head and under his banner we labo to accomplish his purposes of love.

May they who are to teach here in the coming years be blessed of the Lord in all daily toils, buoyed with the fulnes of joy in seeing the ripe fruits which ar be sure to be gathered ere many years in this garden of our Lord's own planting.

Very Respectfully,

C. C. Pond.

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Middlefield Aug. 24. 1868.

G. Clark. D.D. For. Secy.

Dr Sir.

Your note
forming me of the non-arrival of tes-
monials from Hamilton College and
the continued uncertainty and delay
my appointment causes regret.
Yet I am glad in the prospect of
eeing Mr Washburn of Constantin-
ple at an early day. the earlier the
etter to me. He will be welcome.

Some slight acquaintance I have
ad with Mr. Washburn, being once
troduced at the house of Prof Phelps
t Andover.

I have renewed my request for testi-
monials from College, with hope that my
letters will be forwarded if the Professors are
not at home.

Yours faithfully
Theo. S. Pond.

Rev. Theo. S. Pond.

Middlefield, Aug. 24. 1868.

Rec'd. Aug. 25.

Ans'd " "

Middlefield Conn. Sep. 4. 1868.

N. G. Clark D.D.

Dear Sir

The letter of Dr Treat
forming us of our appointment, and desig-
ation to Mardin, has been received.
With thanks for the confidence re-
osed in us by the Board, we hereby
ve notice of our acceptance of the
mmission: and of willingness to set out
r our post as soon as possible.
n order however, to secure the proper
tfit and make the necessary arrangements
r leaving we would request that the
test day compatible with safety and health
named for departure this season.
We would like also to know whether
oods can be packed for final destination
ere in Middlefield or must they be sent
the Missionary House for repacking?
How much baggage will be allowed

Could any of the funds for outf r two
be advanced ~~at~~ an early day?: if ins
could the advance be one half of the s to
allowed. and be made one month bef fo
final departure. Co

Any suggestions as to what is indi
able on the route overland and for th
furnishing of house necessary to be
from here - would be gratefuly re

Would the church-relation of a
Missionary be affected by appointme
under the Board so as to require
~~special~~ certificate of special for

In regard to farewell servic
has the Board any preference in
case? Dr. Jos. P. Thompson N.Y.
has requested that they be held in th
Church "The Broadway Tabernacle".

I should not think however,
leaving my church here without
farewell discourse and social mee
for personal leavetakings.

This meeting will have to be w

r two before leaving the Country &
inal preparations will require
s to be in N. York or Boston,
Hoping to hear from you soon
convenient I am
Faithfully yours.
Theo. J. Lund

Rev. Thos. S. Pond,
Middlefield, Sep. 4. 1868.
Rec'd Sep. 7.
Ans'd ~

Middlefield Ct. Sep. 10. 1868

N. G. Clark D.D. Secy. &c

Dear Sir

Yours of the
t is at hand - Draft for four hundred &
fifty (450) dollars enclosed. for which
lease accept our thanks.
The prompt advance of this sum is
ecially gratifying as we are thus enabled
set out at an earlier day
As you suggest, much would be gained
y sailing with Dr. Jessup & friends.
We hope therefore, to be ready by the
n October: and, unless otherwise ad-
sed by you we shall take it for granted
at provision will be made also for us
the same steamer with Dr. J. & party.
As to forwarding freight in excess of
e ton, should the shipment be made
the Missionary or his agent; or by
agent of the Board? If by the latter

Will kerosene lamps be of use as far east as Mardin?
If it is known to you I would like the present address
of Mr. Hitchcock lately of India.

ould the goods be shipped from Boston
N.york.? —

I preach my farewell sermon here
xt Sabbath. Meetings in N.york
ill be of a social character.

Letter & list will be returned early
ext week.

ur address after the 21st Sep. will be
t St. James Hotel (?) will advise you)

Will Dr. Clark please give me the exact
ddress to which I may order papers letters
to be sent after my departure.?

Any letters sent to the care of the
oard I should prefer to be sent back
the sender, as no letter of importance
ill probably be thus addressed: and
unimportant ones will bear the delay as
ey should also their own expense.

My address might, I suppose, be returned
h any such letter.

Yours faithfully

Theo. J. Pond.

Rev. Theo. S. Pond.

Middlefield, Sep. 10. 1868.

Rec'd Sep. 12.

Ans 12

Steamer Helvetia
Off Queenstown Ireland
Oct. 22 1868

Dear Dr. Clark.

I hasten to acquaint you as soon as possible with the safe arrival of our party at this first stage of our journey. Our passage has been, on the whole, quite comfortable for all. We have had 3 or 4. very smooth days. since wh. our ship has been driven of a fierce wind. over a very high sea. both wind & waves in our favor. Had the Helvetia the sailing qualifications of the City of Paris we should have been in Queenstown two days ago. As it is we shall have somewhat scant time to make any purchases in Liverpool or my family to reach Marseilles by the 28. But it may be so much better, pleasanter at least to pursue our Mediterranean voyage together.— But we will hope for the best as to travelling across the country and shall do the best we can with the worst on reaching Cons'ple or Scanderoun.

Our party are in good health & spirits. none having been greatly incommoded by sea sickness Mr. & Mrs. Page not at all nor Miss Bliss. My wife has been at times very sick yet not long continued — Miss Clark & myself have been but slightly affected and the wee one of our party has not suffered from lack of attention & care.

Shall write you before leaving Marseil
possibly before leaving London. —

Enclosed please find Blanks filled ou
with photographs wh. we neglected to leave
on our departure. & wh was really the only thi
forgotten. or undone. - ~~As you request duplica~~
~~sets we shall forward the others photographs~~
~~in our next~~. My wife wishes to be remembere
with kind regards.

Very Truly

Theo. G. Pond

Postage not being easily determined I
would request you to pay the same on th
letter & place the amt to my acct.

Mardin Dec. 16. 1868.

Dr. N. G. Clark For. Sec'y

Dear Bro.

You have doubtless heard of our arrival at Cons'ple thro' Mr. Dwight or Mr. Bliss: together with the reasons for our going thither rather than directly to Scanderoon. To us it seemed more advisable to remain alone in Marseilles till the next Steamer. and subsequent events seem to show that all was ordered for the be

Had we made direct connection & had we set out from Aleppo or directly from Scanderoon for Aintab: we would ha had to endure the force of unusual storms comparatively un prepared. We could procure no moffa for our little o & would have had only a native servant of Mr. Perry's to get us thro' as neither Mr. P. nor Dr. Nutting could come to meet us. As it was we had fine weather to Aleppo where Dr Nutting & wife made us most welcome & comfortable. where we had time to make moffas suitable for the season & for a 12 day rain & wind & frost across the Desert to Mardin.

We also were most fortunate in securing the service of an old servant of Mr Williams who was en route from Cons'p to Mosul where he is merchant now. & was returning with his Caravan of thirty-Camels. ~~from~~. He speaks Turkish Arabic & English. Mr Williams calls him "the best servant in the Turkish Empire" & a better we could hardly find anywhere.

With this servant we set out prepared in [illegible] for the voyage to Mardin for voyage it is across a sea of land.

We went direct to Birijik. thence to Oorfa. where we forsook of the common route for the Camel paths south-easterly to Mardin. Over this part of the Desert I believe only Dr. Nutting of the Missionaries had travelled. hence we enjoy the honor of being the first Missionary family to successfully brave its dangers from robbers ~~and~~ at this season, for tempest rain & frost. Of these last, be assured we had enough, and our experience ought to deter any family certainly from repeating the attempt, even at any season.

Twice were we compelled to resort to caves or large galleries in the rock & these proved our first class Arab hotels. Once we were driven by wind & rain into the friendly shelter of some ruined arches originally without cement & now ready to fall. Once we crept into the wrinkle of huge ledge wh. spread a kindly shield for us to the weather side. This was passing the night out of doors, but was still far better than being tossed by the tempest & pelted by the rain on the open plain.

On this route the villages are few & far between, always of mud both over head on the sides & underfoot. In winter wretched sties for the lying down together of vermin, beasts & men. When we had to resort to these for a night's lodging we often found it a relief & pleasure to [illegible] up our feet in the [illegible] draw down their curtains & push out into wind & rain again.

Still we had 3 or 4 bright days: for a part of each at least the sun shone & the air lost its frost & chill. Our camp furniture & provisions of wh. we were careful to take a good supply were we ~~why~~ holding our life as literally nothing was to be had at even the villages, save once or twice at a collection of Arab tents, we obtained some milk.

In such a country ~~there with strength~~ Every one adopts ~~[illegible]~~ in those ancient motto "Omnia mea mecum" &c. Desert is the land & destitute are the inhabitants.

But our long way lies all behind us. We, our little one especi have been better kept thro all than we had reason to hope. With a hard cold to aggravate her teething troubles. Hattie was rocked for a weary week in a moffa or exposed to wind & cold in the various halting places ~~t~~ during the latter half of our journey. Yet we find now no increase of her difficulties & she is gradually resuming her wonted health as we hope we can see within the 3 days of rest in our new home.

We left N. York Oct 10. We entered Mardin Dec. 13.

We found all our friends comparatively well. altho' Mr. Williams is much broken in appearance: & Mrs. Williams' strength is [illegible] of what it once was. Still all are hopeful. the great work lies before us promising already in first fruits.

We are all resting for a few days in one house. but as we are the last comers. we shall soon swarm out & take cheerful an abode, pending the erection of new quarters, as we can make of an old native house about one minute from this.

Glass for windows & matting will we hope this week make the rooms habitable. Three stoves from Mr W's store with native lounges & camp beds, some shelves & curtains, will make us in a degree comfortable for the winter, or until our house hold goods end their wanderings in Mardin.

Mrs. P. wishes to be kindly remembered.-

My acct. of expenses I hope to forward in my next. At present the items are not all in my possession. coming fr Cons'ple & Aleppo.- Yours faithfully-

Theo. S. Pond

Mardin, Dec. 16. 1868.

Rec'd. Feb. 6. 1869.

~~Copied~~ Ackd Feb. 8.
Ackd ap. 22

Mardin July 14. 1869.

N. G. Clark Secy.

Dear Dr.

"Thanks! Thanks!!" for that prov
idential (& very prudential) 100.000 p. This is the event
I've been waiting for to set my pen running again after
the rect. months ago (I'm sorry to say,) of your acknowledgment
of my first from Mardin. You were for a time ill & Mr.
Chapin wrote in your stead. The above good tidings we rec'd.
in Drbkr. homeward bound from An. meeting at Harpoot whither we
all had been, much to our profit & delight. An. Mtg. is also
another event to break, most acceptably, the monotonous half-
student life of a new missionary. Monotonous indeed if
the language to be acquired is like its own native desert
dry & immensely spread out, without beauty or any such
thing, save here & there a stopping place for the eye of the
professional philologist & the diligent Hebrew student.

To the ear & to the eye, on the page written or printed, it is
irksome & unsatisfying. In this particular experience I
& have ~~wi~~ the sympathy, to the full, of all the Mardin Circle.

No. 3. You may say:- A nearer acquaintance may result in a differ-
ent experience. But you must not forget Mr. Williams who
has been at ~~it~~ the langu.e, to find some form or comeliness, these 21 yrs. &
can find no more fitting symbol for it than to call it "the
language of the Camels." The best that can be said of them is

They have the poise of awkwardness. ¶ "But you may desire to know how far we have become arabs. My wife has less opportunity for study or conversation than I, & has begun to understand the text of a sermon & some isolated sentences, & can speak with the cook sufficiently to be comprehended without difficulty. He knows no English. We read daily with a native who knows precious little of the grammar however & Mrs P. has acquired a very fair pronunciation, as compared with those who have studied a longer time.

The Teachers ~~Isa & Olive~~ are gaining rapidly having the whole charge of the school for the women. Their health is on the whole good for the first summer in so warm a climate. As for Andrew he had a fine start in America & has not failed to improve it. Pronunciation is said to be good. Begins to "talk in meeting".

For myself. I have come to the comprehending, or perhaps better, the apprehending state, when the student can follow the train of thot accurately & pretty comfortably: but can not comprehend the meaning of every articulation & word.

no ¶ Not messing at one table with Mr. W. has been of disadvantage to me. Specially as, teacher we have literally none; & our house is fully 30 feet above his thro a street almost perpendicular (to him) & communication in the evening is not easy or even advisable as yet. Mrs P can find no one to be nurse for Hattie & She must remain alone if I am gone: & then even, it is not often convenient for Mr. W. & not pleasant for the rest of the circle who have that time only for social life & amusement. Hence my opportunity is rather circumscribed. But gradually I am drawing the people into conversation, thro' my efforts to benefit them physically by what little medical advice a layman like myself can give them. All station-business is done at the other house as they have the use of their tongues, hence follows "To him that hath" &c. But the people, finding I can talk a little on most subjects that concern them, are making more frequent visits.*

Meanwhile I have made some use of my eyes & can read almost any portion of the Gospels with little aid from the Lexicon. Am beginning the "Acts of Apostles," with my native to correct pronunciation; have some excellent grammars - German & French, - & the scientific, litterary knowledge of the twisted tongue is not in great arrears. I only mention my disadvantages to explain any possible want of progress the past six months, not to complain, for perhaps all ~~of them~~ difficulties could not have been obviated, hence am ready to overcome them. Specially as thereby I'm to break the barrier betw. me & the people down. Not to be wholly idle I've presumed to install myself in the Mathematical Chair of Mardin School. I am engaged daily from half past 10 Am. to 12. almost constantly in conversation, of course limited more or less to one class of subjects. Half the class have already advanced, despite a months interruption of a partial nature during our absence at Harpoot & Dbkr, to Interest & Partial *Payts*, & do most of them *Better* than young men at home usually do.

"Am gradually putting on the harness you see, & learning to use the uncouth weapons of an ancient date. Have been constrained to say a few words at several different times before a small meeting of natives, in Cullith & in Goly, near Mardin."

As to our buildings W. F. W. keeps you doubtless, well posted They move in all such matters especially in the case of foreign-ers with more than Eastern slowness. But probably we need that wh. we not seldom have, the reminder that patience is a *great* virtue, & to our perverse eyes *is* a very *homely*.

Affairs in Goly have not progressed as rapidly as we could wish. We have removed the helper to Cullith where there is a real desire for him & where he can advance the cause of spiritual religion under a tide of sympathy from public opinion at least.

Our little persecuted Ch. last Sabbath gave on the case being presented partly by Andrus since his return from Dr. the handsome sum of 700 p. in one sitting for the erection of a chapel in Karabosh. The pastor leading off with 25 p. no small sum for his small purse. Women & children came forward with their offerings & prayer & sympathy not a little go with these gifts.

There is a faint glimmering of hope we hear to day of possible restitution of the money wrung from a year ago. But we do not hope: we simply wait. May be in this matter God's way is not our way. At all events persecution has not hurt their generosity. There is hardly any of the Ch. but we admire & love.

Of An. Meet. you probably have abstract or full minutes. Human nature. & heavenly nature in all their sharp contrast came at times into view: but I feel that heavenly nature proved the stronger: & we parted with the full conviction that in our heart of hearts we loved one the other more (some we newly come had learned to love for the first time & from the first.) — And that if there had been differences many they were few now & these would be lost in the magnitude & blessedness of the work. In Missionaries, of all men, Selfishness in any form should quickly stare itself out of countenance. At first, it was here as everywhere. Some caught the eye: other some captured the heart. But when we came to separate all felt we were of E. T. Mission & would rather belong to it than to any other in Turkey. One thing was felt by all more or less: we need more of the presence of God, thro. the whole mission. In the meetings it was not so apparent as we hoped. If corresponding prayer follows this want: we shall not want long. — In regard to spiritual gifts we always stand in own light.

The fruit of Drbkr transactions. Sale of Ch. Edefice to the Ch. now "come of age": the conditions of sale. & the actual transfer to our hands of notes from different bretheren,- has probably reached you before this. The bretheren in Hpt. are off afraid the last was to close the bargain beyond recall. altho' they must have known that the conditions must be approved (before sale is actual) by the whole Mission.

Tomas evidently meant to use every legal appliance to get the building. It was voted rather give than quarrel an instant. The Ch. offered, when they found we consider ed the title ours, & were not going to give the property out-right & a boost to the Seminary in the shape of a gift of any amt. of pounds besides: to pay for six years the sum of 25 pounds. if the property should become theirs. This was immediately agreed to as confirming our title & gaining something for the poor struggling Chhs. around. Here speaks up Tomas: "we want to build. It is hence necessary the title be in our hands to procure permission. & so, if you can turn that over to us, we will give our notes." In this is seen that the man has at least finesse

We agreed on condition that the terms of sale were approved by Mission & Prud. Committee. Meantime we came home Our workmen were seized one fine day & carried off to D to build hospital. Andrus is dispatched with Shemas Salih to remonstrate & procure return & protection. It just here when A. could not know, but trusting all was right the notes were offered & accepted by him. But the sale of Course is really not effected - only on approval of Board. This whole affair is yet unripe & will soon come before you in detail. For myself, I would rather give out right than have even an abatement of the Entente Cordiale, wh. exists bet. Miss'ies & the Ch. -

Your suggestion to deal kindly with the Pastor & has my humble but hearty endorsement, for it would if for no other reason be impolitic to make such a man obstinate as he would be by opposition.

As to our journey to Hpt. 'twas most pleasant. Our return was hot & exhausting. Wife & self very sick. Wife almost to far for recovery with dysentery. Hattie very much troubled & grown thin. - But we are better now & are filled with gratitude to the Father of Mercies!

We are having now an endurable summer & hope to pick up flesh in a few months, as we have not a little comfort.

One word Dr. from a Junior, nay a "Freshman" if you will, but it reflects mission-opinion far & near. Don't make too long drawn agony of the Nutting Case. The many stations of the Board need all your strength. If he returns those evil results, if not evil teachings will be the small "cloud not bigger than a mans hand" & ~~[illegible]~~ to the Turkish missions all.

But I hope you are not wrong. I haven't written to Say the least often. Hence you will forgive me that I've written long, if not much.

Mrs. Pond Unites with me in affectionate regard & Earnest prayer for your health & Continued usefulness in your arduous position.

Faithfully

Theo. S. Pond

Mardin July 14. 1869
Rec'd Aug. 18.

Mardin Aug. 4. 1869.

Dear Dr. Clark.

Mardin Station as at present Constituted has scarcely one year of history. Yet here, as in every life-passage, death has already been laying in the sober tints. We count one less. Altho' that one was but a "little one", nay because she was a little one & our only, our first-born, you may well think we are in bitterness of grief! Last Saturday at noon "Hattie Pond" breathed her last. The Station is without a child, without its general favorite. This may be but a little cloud, but it casts a deep shadow over all our hearts!

Little Hattie had grown in favor with God & man for the last 10 months. Her Stature had increased in height almost too fast for healthful development, her mind unfolded equally rapidly & winningly. She had reach the age when to imitate every sound & form of speech arabic or English, was but pastime. Constant prattle was extending her vocabulary & unconsciously making for herself large room in our hearts.

After returning from Harpoot, whither, as I wrote you two weeks ago, we had taken her with us to An. Meeting. She seemed, while yet her Mother was very ill, to decline in vivacity; her appetite failed; her strength & flesh were failing. But we administered tonics, & during her Mother's Convalescence she rallied & for one ~~beautiful~~ week made our life, given back to us all but from the grave, beautiful. She seemed perfect in health & temper. Her strength was at the highest. The warm Summer was well advanced & we began to lay aside our fears for better hopes.

Her teeth however, had from the first come slowly, & at once seemingly without cause, she was prostrated in that languid stupor wh. had always thus far marked the cutting of new teeth. She slept more than needful. Still we waited for better symptoms, but more aggravated appeared. We had no more that we could do for her, but to tend upon the ~~[illegible]~~ expressions of her wants as she partially roused herself from her weakness & stupor. Thus she sank within 10 days from comparative health into the grave. It is so sudden we can not fully realize the fact. But hourly in our empty house the dreadful dream is settling into hard ~~[illegible]~~ reality! But also true, hourly consolation rises like a fountain in our heart. She has passed the dark valley, thro' the pearly gates & is folded in Jesus' arms! Heaven is nearer: the Gates are wide ajar: God is nearer. Christ is better known & loved, & the Spirit of humble trust & submission has been shed abroad in our hearts. ~~[illegible]~~ For her sweet mission of two short years has not ended yet. Heaven is our home now as well as hers. ~~our~~ hearts are with our treasure!

We turn with these tidings to you dear Dr. knowing that if one member suffer: all the members with it. Pray for us that the lesson may be learned; our spirits may be chastened & made meet to follow her into light!

Faithfully, Theo. J. Pond

Mardin, Aug. 4. 1869.
Rec'd Sep. 13
Ans'd [illegible] 14

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Mosul Dec. 1870

N. G. Clark D.D. Secy Boston.

My dear Doctor. — I do repent me of my very great delinquency to you-ward in the matter of correspondence. The past shall suffice, & I will put forth my hand to that wh. is before, sincerely hoping you may be so kind as to forgive me this debt.

¶ "From date of this, you see I am on the banks of the Tigris & within half an hour of those huge mounds beneath wh. slumber the remains of that "exceeding great city, of three days journey." ~~on~~ But not of Nineveh do I intend to write. I wish to give you some hints & glimpses of our work in Koordistan as seen by me in the early part of this tour. Two months ago I started from Mardin. Eight hours of one of the fairest days of mountain travel bro't me to Kullith, a village of Jacobite ~~Chns~~ Christians where we have had, for a number of years, teachers & preachers. Slowly the work has progressed, under many trials, with retrogressions, persecutions, & in much poverty of the oppressed people; till at last, with the help of the Church in Sert & that of the Mission, they have risen — men women & children — & have built a fair house of worship, containing also suitable dwelling rooms for their ~~pr~~ teacher & his family.

¶ "There has been a deal more gained in the erection of this humble house than at first meets the eye. This little flock, gathered from the wilderness & the mountains, felt for a long time that it was impossible to build & thus secure a home for worship. And the effort on their part has been very great. But so soon as the command

Mardin, Aug. 4. 1869.

came to "Go forward"; a new consciousness of faith & strength impelled & sustained them. In their work & by their work they have grown strong. + Yet more: the Patriarch has from the first been their bitter enemy, using all his influence with the Pasha to thwart every purpose of the Protestants. Time & again have we been obliged to send our faithful Shemmas Suleiba from Mardin to Diarbekir Dirbkr, where delays of a week's time have hindered his more evangelical labors. After hearing what the Pasha & the Patriarch had to say, he must return to Mardin, to Kulith & to Mediat wh. corresponds somewhat to our County town: there he must obtain papers of permission to build in Kullith, provided there is no opposition of such a nature as to effectually prevent. From the heads of the village he must obtain testimony to this effect, & return to Mediat where the proper papers are given. With these he returns to Mardin & to Diarbekir Dirbkr, for the final order from the Pasha. This, even now, is not so easily obtained, as the Patriarch has not rested meanwhile, & altho' knowing he cannot finally prevent, he determines to hinder to the last. + The order has been obtained; the house built, & the little flock of newly hoping Christians ~~Xns~~ is gathered before winter in their place of prayer.

We have confidence in the real piety & growing faith of at least four among the sixteen men who constantly assemble to hear the word & who (directly all) are learning to read. There is a good school of boys; & a good teacher & preacher to guide them this winter. This a place of hope: We expect it, within not many years, to become a valley of peace, where for years have been strife & oppression & thick moral darkness.

"From Cullith to Seert was a journey of 3 days, constantly penetrating into the mountainous country of the Koords & passing the few villages of Xn population at long intervals. These Xn. villagers in many & in most cases differ very little from the Moslem Koords. Even their dress, & their usages, superstitions & holidays being alike. They truly are sheep having no shepherd. Scattered & wild, plundering & robbing strangers often, & constantly oppressing one the other. The soil is hard, & their living, when not poor is uncertain. Often in these lonely rides, the greatest difficulties of prosecuting our work as compared with more populous fields force themselves upon me. Where, for example, our Harpoot brethren have to travel hours, we have to travel days, to reach our people & to extend our work. Villages of any kind are few as compared with the Hpt field, & many villages are Moslem to wh. we do not yet for a long time if ever ~~expect~~ to effect an entrance. This work among the Moslems will in all probability be done only by native agency. Until we can secure the active coöperation of nominal Xns, how can we expect the great mass of those who despise the very name of Xty to become servants of X. Weary are the miles & days of travel to reach a few Xn praying men, in city or village & draw them to X. & confirm them in the faith. The travel in this part of the "Interior"

Certainly is attended with the greatest changes from cold to heat from shine to shower, & wind, & frosts, & snow. Sleep is only possible, or attemptable, in stifling stables with a perfect menagerie of animals & fowls and winged & creeping creatures, too numerous to catalogue, from the ox & horse to the "wicked flea"

The Church at Sert.

But of these hardships we think not before setting out, & we forget them as soon as we look into the welcoming faces of the Xns & find ourselves warmed to new love & hope in the atmosphere of the faith & love of Xns such as one meets in Sert. We begin to think it pays, most rich is the reward. We remained in Sert three days. Found the bretheren giving all diligence to make their calling & election sure. This Chh. is characterized more than is any ~~one~~ other of the Chs in our field by brotherly love, simple strong faith & a love for intellectual advancement. Yet the same time does not forget the needs of other churches & communities, having already given for a number of years freely to the bretheren in Redwan. They pay their pastor's entire salary & next year will probably ~~bear~~ the expenses of their own schools alone.

Nor are they by any means rich: on the contrary, they have to live from their daily toil, not one ~~has~~ having what may be termed property aside from a very small house & the tools of his trade. But when they assemble for prayer & the services on the Lord's day, there is such an undiminished zest in prayer & praise as to convince the most skeptical of the exceeding value of missions to these few Xns not alone, but, to warm the heart & confirm the faith of the weary & almost doubting missionary. In fact, but for the faithfulness of this ~~Ch.~~ church in Sert, we should almost despond for the Arabic speaking portion of our field. In Mardin, it is true, we have a flourishing Ch. & community, but it is not so refreshing in its simplicity & strength of faith & love. There have been in former years strifes & contentions of a sad nature wh. were not so easily healed. The ashes of that fire may yet cover the kindling spark. Still, since the persecution, there has been a great advance. This year eight new members have been received. The pastor grows.—

The Pastor of the Sert Ch. is one of the best men for the pastoral work I have ever seen in Turkey or out of Turkey: & is the chief & direct cause, under God, of the cheering state of his flock.

He preaches to a congregation of 70 to 80 constant hearers, the numbers continually increasing. The interest, specially in the study of the word undiminished".—

From Sert to Mosul is a hard ride, over mount's of the hardest & most dangerous kind, but very picturesque, specially where the sparse population has called forth trees & vegetable life around the vallies & beside the water-courses. Along these last we descend to the broad desert again & for four days of the week's travel we ride & walk over the parched soil of this waterless waste of stubble & dust.

Mosul is not an unpleasant part of our field now. Once, & that not long gone by, it was the very least hopeful spot in all our bishopric. For over thirty years has the Gospel been ~~prea~~ preached here & that by such men as Grant, Lobdell. Here have toiled for the best part of their days, such men as ~~Dr~~ Williams, Mr. Marsh ~~Marsh~~. Hinsdale, Mitchell. Two wives of ~~Dr~~ W. F. Williams - the oldest member of our Mission at present. Mrs Mitchel, & two Children have made their graves here, on the banks of the Tigris. The burying ground of the Mission is held by Eleven precious dead. Here did they toil all the night & died. - The Church wh. at one time contained twenty members had till last week dwindled to ten nominally Xn men & women. Within the ~~past~~ fortnight just past, we (~~Bro~~. Andrus & I.) have had the great & new pleasure of ordaining over them a pastor. // Bro W. for over two years past has hoped & labored for this result. Last Spring I accompanied him to Mosul with the hope of ordaining pastor then. But the Ch. had been so long in mission leading strings. that they feared to walk trusting only to X ~~for~~ help. Their trust in Am. Missionaries was far more lively. They voted the ordination but postponed it till this Autumn. We returned to Mardin. Two months ago I started for Sert Expecting to meet Bro. Cochrane of the Oroomiah Mission there or in Hassan near Jezireh. But on reaching the latter place learned that Bro. C. had already gone to Mosul by direct route to avoid robbers. I decided to press on & meet him before he should leave Mosul. We took brotherly counsel together altho' on minor points I was not able to see as his greater Experience had taught him to view many things. After a day & night of conference he took his departure, he in doubt, & I hoping that he might go to Mardin & confer with Father W. whose experience had also been large & would be of more weight in the arrangement of policy to be pursued by the two interlocked missions of Oroomiah & the E.T.M. more especially as that of Oroomiah has become denominationalized. He finally went to Mardin & of his visit you have probably a report from "headquarters".

I reached Mosul with the expectation of finding the ch. prepared for the ordination, according to previous arrangement. But some of the former members, who had been cut-off, created a sort of ill-feeling wh. in reality had no foundation, but served to "teach me headache & heartache" as we say in Arabic, within the first week of my stay. But I had sent for Bro. Andrus, as no other miss'y seemed able to come & partake in the laying on of hands. We also invited Oscof Jurgis of Mardin to take part, also Oscof Elias, of Sert, & lay-delegates from their several Ch's. Elias could not come in time, But Bro. A. & the delegates (who by the bye are also members of our theological school), & Oscof Jurgis came. We sifted the ill-feeling & found it was not of sufficient importance to prevent, or cast more than a passing shadow on the ordination. Oscof or (Pastor) Jurgis tho't they had given too little salary, wh. also ~~we~~ knew & felt; but that had been taken out of our hands by the Candidate, who had, from purest motives, consented for X's sake to bear this year a part of the Ch's pecuniary burden. He told them that it was for X's sake & theirs. for he sought not theirs but them. We could say nothing. but accept the situation, inasmuch as the Ch. desired a pastor, & had promised after four years to bear all expenses themselves. This year of almost famine they desired to be let alone. & ~~their~~ our aid continued. We were thus obliged to consent to the Pastor's & Ch's agreement. We proceeded with the examination & the ordination in wh. last Lisc of Jurgis did not feel called upon to participate as he felt particularly sore on the matter of salary. We did not blame him & should not have ordained had we not felt the necessity of the case itself & the desirableness of a Ch.-organization as an outpost against high-Ch. Anglicanism. Which last threatens now as often before to come & take possession.

¶ The first two weeks of my stay I learned headache & heart ache; & the last two weeks of my two months sojourn, I learned joy of heart. Mosul Ch. has cut off all dead branches & has taken in & eight new members. As many more are ready to join the Ch. at next communion. The examination of candidates showed that almost every one had received first abiding impressions from the new pastor's former preaching

¶ Bro. A. & party left immediately after ordination. I remained to work, & as far as possible to help, & had the joy of welcoming to the Ch. these new men & women. — But the great sign of hope is that this newly conscious Ch. has begun to give far more & more cheerfully than ever before. & tho' the sum is small the promise is large, for growth - life - has begun. Three give tithe where before none gave at all, or were ~~gaining~~ eaters not givers. Another sign of hope. They have now an interest in the large populous villages around Mosul. We have sent a helper who has been with us two years in school. & who is from Mosul, to Bartally, four or five hours' distance. This we hope will call out the young men & give them work for the Sabbath day after our helper's departure for school in the Spring. He is at present threatened with expulsion & destruction of his household goods, but that is only a good augury that very soon there will be work of a genuine kind. ///

Dec. 27. I was obliged to leave Mosul as this news came from Bartolly & have not heard since, the issue. I left the matter with the Eng. Consul who promised to see the head men of the village & arrange all without appeal to the Gov't. To-day I am at home again writing in my own study after an absence of well nigh ~~three~~ months.

I find my own family well; but Dr. W. is far from his former self. He has had hydrocele in connection with all other weakness. & altho' blood in no great quantity has come from his nose for nearly 7 months. yet the operation for hydrocele left him so weak that he can not go to America unless he gathers new strength. Of this we have some tho' not strong hope: since it is now shown that ~~both~~ cold & heat affect him so sensibly. Mrs. W. is much improved. I left her sick in bed. but now she is much stronger & yet is not well. How can she be when such a burden of of suspense. of hope & fear for Husband & Child is upon her?

Our Schools are closed for the winter Examinations were very satisfactory as reported. I was not present being then in Mozul. Our lady teachers are all that one could possibly ask for their work; & as helpers among the sick of our Mission, have proved very angels. What Dr. W's family would have suffered without them is not pleasant to contemplate. No one here could have taken their place But I am sorry to say their school work is not yet of sufficient proportions to suit them or us. And I am compelled to add that it will be occasion for patience on our part & that of the Board to create a flourishing & large school among this Koordish population.

But there is some hope even in our difficult field. We trust that in two more years we shall if spared have our five school rooms well filled. Our work is to be largely among the ~~Koords~~ Xns of the Koordish mountains. In order to this we shall have to learn some considerable Koordish & more Modern Syriac. There ought to be rather an abundant supply of Koordish or of Syriac (modern) books.

The difficulties of our work I fear are too little under stood at home. In the first place the population, of all kinds & races & tongues, is very sparse; & the Xns among them are so thoroughly scattered that they can be reached only with great physical fatigue, ~~be reached~~: so scattered that they do not give to one another that sympathy & mutual support that is often found in other fields; & into whatsoever town we enter, the work has to be begun from the very foundation, as tho' for the first time the Bible & Xty had descended among men, or as tho' this were some utterly new & upstart religion. There is no contagion of sympathy or of conviction & inquiry from one to the other of these widely scattered places. Their languages are many; some very different from the others; but mostly very similar, & for that very reason quite difficult to master with precision. The dialects of Koordish in our field are two or three, very dissimilar. Those of Syriac, two for the Ancient & three for the Modern or "Fellahie"; & this all within the territory from Mardin to Mosul. That of the villages near Mosul is so dissimilar to that of Oroomiah that Bro. Cochrane found some difficulty in making himself understood. & has given to one of our helpers the task of revising the former translation of the Four Gospels so as to be readible by the people in that neighborhood. Thus you see that even to ~~travel &~~ tour thro' our field, Koordish, Arabic, & Syriac are needed. — In our School we shall introduce the study of Syriac to a limited degree.... // We do not allow ourselves to fear yet we sometimes surmise that this station & field of Mardin flanked as it is by two Presbyterian Missions may be by some difference in salaries or of policy as to native agency &c. more or less embarrassed. But as yet we will cross no bridges till we come to them. We are glad to see the spirit & resolution with wh. the work of "the Board" is still undertaken at home despite the withdrawal of the Presbyterians. May that be but a swarming out from the Mother Hive to a grander work for both, – This leads me to contrast our petty trials with yours at home & to pray for you & the newly constituted Board with renewed fervor. May the multiplication of instruments be the increase of work in the harvest.

Excuse the length & surface of this writing. But in my haste to give you my impressions of our work I have not condensed as I desired to do. But this is for your own eye & you will excuse any familiarity or laxity of style. I am debtor to many a correspondent & must reduce the pile of "Unanswered" at most rapid rate or not at all. // "We are having promise of a better year of harvest, as we hope, in spiritual matters, unless, or even if, the threatening war clouds from the North should burst upon us. There is a general voice & spirit of prayer for the outpouring of the Holy Spirit upon this Country. May the Week of Prayer be a solemn feast to the Lord, not only in America but here & in Europe, where the Lord is making bare his Arm in terrible things in righteousness. //

Permit me to wish you a happy New Year & to assure you of the great respect & love of your Bro. in Χ

Theo. S. Pond

Mosul, Dec. 1870.
Rec'd Feb. 15, 1871.
Ack'd Ap. 4th '71.

Mardin Feb. 21. 1871

N. G. Clark D.D. Secy.

My dear Doctor.

The long dreaded blow has fallen upon us! Truly the Master is dealing with our Station and our Mission. The Father of our Station has been taken. Our beloved Williams has fallen on Sleep. For him we rejoice; But for ourselves! — God knows & does all things best — No Mistakes! however we may view his working.

Of his last days you will receive full account. Permit me to add only a few words: a light or shade to the sad picture. You doubtless have been informed as to the state of Bro. W's. disease from time to time. You remember that the firm belief was that if the hemorrhages could be avoided the system would rally. This was Confirmed by the fact that more than 7 Mos. of freedom from all bleeding had been followed by an increase of strength, yet by no means a proportionate increase. The Constant medication he was under proved of just sufficient advantage to lead us to hope that the mere scaffolding of strength we were rearing was the real structure. The dose was increased; the system responded for a time, but was in effect constantly enfeebled. The digestion was disturbed & a general enervation ensued.

We followed the advice of Drs. West & Reynolds. & to us all there appeared no other treatment advisable. But we all & I most of all advised Bro W. to set out for America as soon as the cooler days of Autumn came. He was then at his best estate since his partial freedom from the fear of hemorrhage. But no sooner did he feel slightly like himself than the passion for work, that had never intermitted, was too strong for a proper estimate of his own strength, & he forthwith made plans not to go, but to stay. Work soon overcame him. again & again did he have the same experience. but no tho't of going home occurred to him. This continued to mid-winter when no journey could be tho't of: but his strength had visibly diminished & then he desired to go on the first favorable opportunity. But that was not to come. During my absence in Mosul for three months, he was left by Bro A. & our pastor here for four Sabbaths. & preached three times. The fourth time was obliged to desist in the beginning of his discourse. He had a not (for him) profuse hemorrhage. — From that time he never really gained strength altho' seeming to do so for a day or two in succession.

The tonics were more freely used and still we hoped: altho' the slightest intermission of the medicines showed the strength hitherto gained to be fictitious, as he immediately gave out even on a diminution of the dose. But the "toning" treatment had been begun & *must* be continued. Meantime the stomach lost its regularity & vigor of function. & our patient grew visibly weaker day by day. We telegraphed for Dr. R. to come & if possible discover the secret disease wh. was consuming his life. He came. but said we were building too much on his coming. There was no disease as was evident from the absence of all pain, & other pronounced symptoms.

But our loved patient was rapidly failing. His own hope & mental elasticity had not yielded wholly until this late hour. He even talked of setting out on a tour to Beirut, specially as he heard you were to be there:— & this just before the Dr. arrived. Yes! the fight has been long & tenacious, but unequal! One wonders in the retrospect of those fearful, all-but-fatal hemorrhages, four in number, how the reduced life could possibly endure. One week ago to-day 4 a.m he left us. It was my turn to watch the last night. He was very quiet: had to be roused at intervals of 2 hours to take trifling nourishment. I noticed no sign of rapid failing till towards 4. A.M. When he roused suddenly and attempted to sit up. wh. he half accomplished with an energy surprising the Dr. & myself. He had spoken & I had roused the Dr. so that he was at hand soon to assist in replacing him quietly. This done the Dr. returned to the lounge not noticing any particular change. Shortly after I stood by his bed & felt his pulse. Signs of rapid sinking were evident: The family were called. Signs of recognition there were none save a flash of consciousness as his little "Sophie" "cooed" near by. But for several minutes a radiant [illegible] longing look at something far beyond Earth seemed to draw out his whole soul: The Eastern light was falling over him in the early morning. & he evidently saw things unutterable by men or women on this Earth.

Soon the features relaxed & lost expression save as that rigid impress of death sealed them forever.

For four days before his death, his mind had been quite incoherent

But at one time of quiet his Wife being alone with him, prayed for his recovery. He in turn prayed with great calmness & lucidness for "the Children" a few words: for "the dear Wife" & then mostly for himself that the Lord would strengthen him in the descent to the river & meet him with a forgiving smile on the other side." - This is so characteristic of his whole spirit during the "last days" that I can not refrain from writing it. An untold loss is ours in Mardin & the whole Mission. And his "Children" - God comfort them!

We are very confident that one to fill Bro. W's place will not easily or soon be found. We really need, in our necessity to travel days where most of our Mission do hours, at least one man to remain at home while two go forth to the desolate plain & mountain villages of these Christians of false faith, scattered & oppressed by their many Moslem enemies. We need to acquire no little of the Syriac & the Koordish in addition to our Arabic in order even to travel & talk with our people, or to draw men into the school. In Mosul Miss'y work will be but partially needed. In Mardin more will be possible as we live here. In Sert we are satisfied that we can do but little more than is now doing without us. The rest of our field is Koordish & Syriac speaking. very few knowing more than a mere smattering of Arabic. We need — the Holy Spirit to wake to life & duty the native Protestants, & all will yet be well! May the Lord give us a great blessing in the very bereavement now upon us! Sert is a comfort to us. Mosul is promising as never before. has taken hold of village-work. Mardin is in a healthy state, growing. Have patience in the few coming years of separation now so heavily increased by our Bro's. departure. It may be worth while to say that in Mosul the young men, the new generation that did not come out of Egypt are drinking in the new doctrine of Xn. work as well as worship, giving as well as receiving. Self support rather than foreign support. They have formed a Xn Association, have taken hold of village work, rented a house for a year in the most populous village near them, & intend as they have begun to go & preach every Sabbath. We have great hope that a new work will rise in that most bigoted place, & that the reflex influence on the Mosul Prot's will be most salutary. But be it known these villagers mostly desire to read Syriac & understand (especially the women) very little Arabic. And without the girls, to say the least, no progress fruitful or permanent or even considerable can be made. Syriac we must study or give up our field save the cities Sert, Mardin Mosul & a few small villages to the Nestorian Mission. I mention this to explain the need you will have to exercise patience with the young men from whom has been taken their main earthly stay in the work. We are very sorry that you are so unwell & unable also to be at our Annual Meeting. We constantly pray for you in your manifold duties & your intercourse with many men of many minds. Let not your sympathy for the troubles & trials of your wide diocese too heavily draw upon your physical strength. The Lord give you many years yet of usefulness! With kindest regards from my wife & self. I am truly & heartily Yours

Theo. S. Pond.

Mardin, Feb. 21. 1871.

Rec'd July 3.

Ackd. Aug. 12. '71

Mardin June 7. 1877

Dear Brother.

Two days ago. our darling "Bertie" died e was just one year & 15 days old. — His disease was nsumption of the bowels & finally congestion of the brain. He had been very healthy up to a fortnight past. when the t season in reality — began & that so suddenly & overpowering at the little child wilted & drooped & died. like a flower o the sun. We have not yet completed three years of work Mardin. & two precious little forms lie side by side in e Protestant Cemetery just without the city gates.

The Lord is leading us in a way we had not known et thro' ~~was~~ no darker scenes than he has gone thro' efore. Our hearts are crushed as this earthly hope so great o sweet in our foreign home, has been quenched at least or time, Yet even in our night dawns an eternal morning. & a greater joy is laid up on the other shore.

An. Meeting is with us; & the entertainment of guests occupies thots: but we fear to look beyond to the lonely ouse & the silent rooms.

We are sorry that you could not come to us in e interior. I am sure some things would have been one differently to-day in our meeting. Yet it is of ittle moment, & will work for the best.

Bro. Andrus reached us yesterday & gave us reports of your illness. We are praying for you. The Lord guide us all.

Yours. in sorrow Theo S. Pond.

Mardin, June 7, 1871.
Ackd. Dec. 1. '71

Mardin East Turkey.
Sep. 27. 1871.

N. G. Clark D.D. Sec'y
Dear Brother.

At a regular Station meeting of Mardin Station E.T.M. Bro's. C.H. Wheeler & Dr Geo. C. Raynolds of Harpoot, being also present, and concurring, the following memorial was voted and subscribed by the missionaries present:

" To The Prudential Committee of A.B.C.F.M.:

New light, thrown on the proposed occupation of Van,
" from a recent tour in that region, makes it clear that Van is the
" proper mission centre not alone for the district immediately
" adjacent; but is also the natural centre for the whole Bitlis
" field. The union of these two fields with their centre at Van,
" will secure greatly increased economy of men & means.

" In view of these facts: and of the principle, stated by Sec'y
" Treat: "that the Board leaves the location of the missionaries
" to the missions"; we request that the reported location of Mr.
" Walker at Bitlis be rescinded: and that his location be left to
" this mission after his arrival.

" (Dated) Mardin Sep 26. 1871.

A few words of comment on the forgoing may be allowed.

A little more than a month ago, Bro's Wheeler & Raynolds set out for a pioneer tour, preparatory to the proposed occupation of Van by missionaries the coming Spring. They met with many encouraging features in Country & people. They also visited the Bitlis field & Stations. where they discussed the more important results of their tour. While here. they learned from Bro. Knapp that he had misapprehended a vote of the last An. Meeting of the Mission at Mardin, to the effect that, where said motion reads, "*First*: a man for Mardin &c. And *Second*. a man for Bitlis &c"; the motion was really intended to mean, "*First*. a man for Bitlis, &c: & *Second*: a man for Mardin &c.

Bro Knapp also said he had so interpreted the resolution on Supply of the field. in a letter to the "Miss'y House"

Bro Knapp. being the interested person, and making the interpretation as for the whole Mission, will naturally gain a hearing from the Prud. Committee. But the rest of the Mission beg leave to protest against any such construction being put on the *obvious* language of the resolution; and the majority of them will, by present or following mail put in their protests over their respective signatures: And this altho: strong personal feelings in certain instances. of affection and. in *all* the mission. of unfeigned Xn love to Bro. Knapp. might incline them to an opposite course.

The E. T. Mission would by no means, reflect on the action or reported action of the Prud. Committee. in designation of Bro. Walker to Bitlis, save for two very good reasons:

First: The action is based on a misapprehension on the part of Bro Knapp. which misapprehension again leads naturally to a misapprehension on the part of the Prud. Committee. acting on a presumption interpretation of the vote of the whole mission; and thus unwittingly, yet virtually, violating their own principle as stated by Sec'y Treat: "That the location of Missionaries be left to the missions". — And

Second: The Mission has no wish to deprive Bro Knapp of Bro Walker but it wished to deprive Bro Knapp of the insuperable & damaging difficulties in the working of his field from its present centre. Hence the voting & presentation of the foregoing Memorial. the pertinency of which appears from the following Considerations:

1. Almost all Communication with Bitlis for four Months of the year is cut off by the great body of Snow blocking the mountain paths. Only on a sled drawn by men for hours, or on snow Shoes can one leave or enter the City: and always this is attended with danger.

But from Van the far greater part of the B. field can be reached by lake & land in this very season of snow.

2. The entire freedom of Lake Van from ice the year thro': making it always navigable.

3. The close proximity to the lake of the populous plains of Moosh &c: and of the villages which thickly ~~border~~. the lake on the B. Side.

4. The saving of a whole Station Staff, male & female, & the attendant Expense of at least $2.500 — annually for an indefinite number of yrs.

5. The at least fuller manning of Van Station by the proposed union of the two fields.

6. The designation of Bro Walker as adaptations of climate & talents & the needs of the field shall indicate to the whole mission.

Fraternally & very respectfully
Yours. Theo. S. Pond.

Marden, Sep. 27. 1871.

Rec'd Nov. 16.

Ackd. Dec. 1. '71

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Mardin Nov. 15. 1871.

N. G. Clark D.D. Secy &c.

Dear Brother.

The close of our Theolog. Sem'y & of our Women's & girls' training school always marks an important season in the year with us missionaries & Teachers. And ~~this~~ The breaking up of school, two weeks since, has caused us to feel that this year has not been, thus far, the least important of the three years now past. We have dispersed our pupils among the villages, & have placed one ~~at~~ the other end of the town to spend ~~the week~~ there with a day school & weekly preaching.

Could you have favored us with your presence at our examination we are sure we could have favored you with the proofs that Mardin, the City set on a (very high) hill, can no longer be hid. Its light has begun to radiate as far as Mosul on the South, & penetrates to the heart of "Gebel Tour" & Koordistan, whither our helper students are now gone for the Winter Campaign of teaching, preaching & Colportage.

To specify, — "The session just closed has extended thro' the Early Spring & the summer to the first of Nov. a period of seven months mostly deserving the name of "the heated term" as the average temperature for more than three months was above 90° Fah.t night as well as day. Add to this the unavoidable absence of one male teacher & one female teacher for two months of the term, and the absence of a third teacher before the close of the term, for the purpose of recruiting health, and then consider the inevitable hindrances to study among married women, mostly mothers, with at least a "double responsibility" at their backs, out of actual study-hours: ~~Thus~~ You will they be able to apprehend some of the zeal & tact on the part of teachers, & the faithfulness & general susceptibility to judicious training on the part of pupils. At least so much is to be said of the Women's school. Of this & the girls' day-school, for the first time opened this year, the ~~accomplished~~ & Efficient Teachers in Charge will give you fuller account.

"We donot wish to boast, hence we simply tell the truth, and say that could the patrons of the Board have attended the closing exercises, their hearts would have been gladdened & encouraged to even greater liberality than they have shown this year. ~~the first of purely denominational support of the Board.~~ In the Women's & girls School there were recitations in the three "R's", wh, ignoring even the difficulties above mentioned, were, per se, very creditable. Their thorough apprehension of the main facts in the life of Christ is not common at all even in our highly favored America, among women or girls. There was also a class in the O. Test't. History whose vivacity simplicity & thoroughness promise much for their darkened neglected sisters among whom these pupils are to disperse this knowledge in the future.

"But not by any mere enumeration of yearly results is the work of this school set forth. The moral & intellectual life thus quickened in so many individuals who otherwise must be wholly neglected, is not to die. To many, their whole future is made bright & enduringly noble. But more than this, is the wholesome public opinion, already created & rapidly disseminating, that no more for girls than for boys is ~~will~~ ignorance admissable; and this not alone among Protestants but widely among the various sects; so that now women with house & children to care for can find time, & of their own proper motion, earnestly seek to be taught if only to read.

Three years ago in Mardin, it was a "shame" for a woman to read; & girls were almost without exception destitute of mental training. Something has been wrought. do not wonder that it is marvellous in our eyes. 'Tis indeed God's work.

"We feel that a sure foundation has been at least partially laid for a permanent work here, in that women, more than men, outside of Protest't Community are eager for "more light". "Our girls", say the mothers already, "know more than we". This word to Americans certainly is sufficient. Our Lady teachers feel richer than they did at the beginning of the term & probably will not fail to make known their joy to you.

Much more could I say, that too, without a tinge of Boasting; for, other than that of trustee for the women's school, I have no responsibility.

¶ And now a word as to our Theolog. School. Here we have two classes. One has been in training three years; the second but one term of 7 mo's., and is, as yet not so thoroughly tried in village work, altho' the Sabbath day's journey-work to nearer villages, during term-time, has not failed in good results & cheering auguries for the winters' work now entered upon.

"This second class, with one exception, could read well. Two were not very old as Protest'ts; and all had never attempted that most difficult of tasks in this Country, of gleaning very simple ideas from any other book than the Bible. There is a very wide, and, to not a few minds here, impassable gulf between Arabic spoken & arabic written. None had ever attempted writing, yet two weeks ago they showed themselves to be well up in that art. Some excelled in reading, and all very easy, & generally clear, in debate, where their opponents were from the first class. Their progress in Geography & the use of Charts & Globes, things utterly unknown to them a few months previously was in itself good, & promised well. The Arithmetic had been thoroughly used, tho' another term will be required to exhaust it.

The Life of Christ was but partially studied, owing to absence of the Teacher in the Early part of the term. But the ground gone over was thoroughly mastered including a fair knowledge of contemporaneous history & the geography of the region.

There is, you see, need of actual foundation-laying in our field, where, as yet, no common schools of sufficient age are found as "feeders" to the higher school.

There is a common thot in America that almost any one does for a Miss'y. But let such work, as instilling first principles of thot & study, or even the communication of facts, the most rudimentary, to minds utterly undeveloped, be undertaken even by a thoroughly informed man; and the task is so far from being tame, or easy, that no place for platitude or humdrum is possible: ~~but~~ the best that a man can bring ~~to it~~ will not be out of place or unneeded.

"Our first class are proving more & more worthy of the labor bestowed on them. Their faithfulness & sagacity in outside work of teaching & preaching, is only equalled by their patience & zeal in the ever new & trying intellectual labors of the Sem'y. This term they have mastered fairly, Elements of Nat. Philosophy. Have have advanced well into the Labyrinth of Arabic grammar. Have well studied Outlines of History to time of Christ. Have thoroughly studied Genesis together with history & Archaeology thereto pertaining, writing occasional essays, for criticism among themselves & by the Teacher. Debates have been held fortnightly. Lessons in singing by note have been regularly given with good results.

In most a true taste for study has been awakened, while the weekly visits to neighboring villages, have kept their hearts interested in the main work.

Two new places for preaching this winter (now occupied by the preachers) have been opened during term-time. One of these was for a long time unwilling to admit a teacher, & the other had several times stoned those sent unto it, and even after a house had been hired, stoned & drove out a missionary & helpers accompanying him. But now, having the fear of the govt. somewhat before their eyes, they have tasted a little & seen that the doctrine is good. & the priest himself invites the student preacher to attempt what he has given up, namely, to teach the villagers their duty.

The prospect of making by God's grace, good preachers & pastors of this class, is yearly growing to a happy realization. We shall specially love this class as they & we started together "freshmen" in the newly opened school. We young three year old missionaries, are already made happy in actual results & near possibilities.

But specially would we give testimony to the faithfulness & growth in spiritual things, wh. has characterized this term, & particularly its close. As one said to me, "Our responsibilities grow upon us, & we ask, who is sufficient for these things"? The evidence of maturing spiritual life has been continually apparent in their Monday reports of the preceding Sabbath's work in town or village; and in their volunteering, nearly every week, to take the most disagreeable tours & duties. — In a word, teachers & scholars feel that their work is one in its final aim, the winning of souls to Christ. This was made apparent on the day set apart for prayer for a special blessing on the past summer & the coming winter's work. We have reason to feel that the day was well spent. The fire of that day alone will reveal how much of gold there is in our building. ~~But~~ we are enabled to thank God & take courage. His is the work & to Him be the glory!

The Cholera has reached Mardin. As yet it is not general, yet it is very fatal. All at our quarter are well. Hope the length of this report will be duly balanced by the 7 mos. which it covers.

Faithfully Yours Theo. S. Pond.

2

Mardin, Nov. 15. 1877.

Rec'd Feb. 5.

Ans

W.W.

Ans May 20

Mardin, Nov. 15. 1871.

Rev

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Dr. G. C. Raynolds.

Chicago July 24th/68
883 State St.

Rev. N. G. Clark;

Dear Sir;

Your letter of 20th inst. came to hand a few moments since.

Am much obliged for the invitation to visit you.

Just now I have a patient that I can't leave & I can't say whether I can get away before Dr. Treat leaves, Aug. 10th.

The pastor of our church is away now as is also one of the elders & the remaining elder is not very well, so that the main responsibility of attending to supplies, meeting etc. comes upon me, & I

do not feel as if I ought
to leave till some of
these parties are back
matters begin to assume
their natural status. I
suppose that will not
till the first of Sept.
Still it is possible I
get away for a few days
first week in Aug., but I
it doubtful.

As to the time when
I should be ready to lea
the country if I went, I
not really thought much.
If it did not take too
long to get ready I migh
be able to go late in the
fall.

If you will be kind
enough to tell me when
Dr. Treat will be back, I

will try & come as soon
after his return as I
can, if I am unable to
come before he leaves.

I of course wish to
interfere as little as may
be with my business, until
it is decided whether I am
to leave or not.

The breaking away from
home friends & associations
looks rather formidable
when my mind dwells on
that view, but I try to re-
member that there is some-
thing more to live for than
these temporal enjoyments.

I shall call on Mr. Humphrey
for the books you speak of when
I am down town.

With respect & esteem I remain
Yours very truly
G. C. Raynolds

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My

Chicago Aug. 21st 1868
883 State St.

Dr. N. G. Clark,
Rev. & dear Sir;

I will
t intrude upon your valu-
ble time, farther than to
nform you of my safe
rrival home, & that I
m becoming more & more
ontent with the decision
to go abroad.

While I considered the
matter as somewhat unde-
cided, there was a continued
allancing of duties & wishes,
ut since my return I have
not had one wish to with-
raw from that purpose.
My only regret is that I

am not ready to go at
once instead of waiting
so long. I sometime
almost wish you woul
let me go out single a
run my chances of fin
a wife on the way or af
my arrival. Howev
I hope & pray for guidan
in the matter, so that
may not be unnecessari
delayed.

Any sources of infor
mation regarding the Turk
field, if it is decided th
it is best for me to go th
I shall be glad to know

With kind regards to
Mrs. Clark & the little on
I remain

Yours very sincerely
Geo. P. Raynold

Mr. Geo. C. Raynolds

Chicago, Aug. 21. 1868.

Rec'd Aug. 25.

Ans 25

Chicago Sept. 21st/68
883 State St.

Rev. N. G. Clark, D.D.

Respected Sir;

Yours two tters of Aug. 25th. & Sept. 15th. e before me.

I have not seen Dr. Bradley r heard from him save rough your letters. I am rry for his sake, & for hat of the mission work, hat he should be unable carry out his purpose of ing abroad.

I must confess however a decided personal preference r the Turkey over the Chinese ield.

I hope I may not be delayed beyond next spring, though I have nothing very definite in the way of ma trimonial progress to repo as yet. I live in hopes however.

I also hope I may b able to arrange for spendi some time in N. Y. the co ing winter.

I should enjoy very much being at the meetin of the Board next mon were it feasible, but I d not see that it is.

With esteem I remain
Yours very truly
Geo. C. Raynol

Dr. Geo. C. Raynolds.

Chicago, Sep. 21. 1868.

Rec.d Sep. 25.

301

Geo. E. Reynolds
Ans.d Dec. 21. 68

Chicago Dec. 16th 1868
883 State St.

Rev. N. G. Clark, D.D.

Dear Sir,

I write this
ternoon at the request of
the teachers of our Sabbath
chool to make some inquiries
garding the best place to send
ur S.S. contributions.
We have been for some
ears sending to home mis-
onaries, & they thought now
they would like to vary the
atter by sending to foreign
round.

In the May number of
he Herald I notice a list
f schools etc. for which
ntributions are desired.

I suppose our contribut th
for a year would amounting
to about $150. to $200.
We are anxious to ha
at least an occasional
to add to the interest
children. I thought
might be better to divid
the amount somewhat, & h
for instance one or two
now in the third Seminar
(my brother in law's school).
a part perhaps in Mrs. [illegible]
school, (your account of
touched me much.) or in
other place you may engag
where we can hear from
You will oblige us by
hints on this subject.
Perhaps I ought
have written you sooner of
own prospects & plans. When
I saw you here I hoped th

t the wife question was approach-
ing a solution, the young lady
i question being a resident
Brooklyn. But when I
came to test the matter I
found that the idea of going
abroad was a little too much,
so that had to be given up.
I have been trying to make
what progress I could since, but
am not ready to report yet.
I hope matters are getting in
shape here now, but some time
must be allowed. I can't
promise to be ready by spring,
but I hope & pray that I may
. I will let you know
s soon as any thing definite
ccurs. At present of
ourse I shall not feel like
going to New York, as I should
have wanted to do had the
the matter turned differently.

I am busying myself jus
now in canvassing our cong
gations for the Herald.
already have over 30 na
more than half new subs
& have several more to s
I shall try to get the
ready next week.

With esteem & love
I am

Yours very truly
Geo. P. Reynol

Geo. C. Raynolds
302

Chicago Feb. 15th 1869
883 State St.

Dr. N. G. Clark,
Rev. & Dear Sir

Your copy of a part of Mr. Barnum's letter reached me safely. Perhaps I should have answered earlier.

I feel however just now like waiting a little before making an acquaintance by correspondence. There is an individual here in the city whose acquaintance I am inclined to pursue a little farther before taking that step. I can't tell whether anything is likely to come of it!

With reference to M
Barnum's description
of Miss Smith, the only
objection I have to mak
is the complexion, which
is stated as dark. I do
not believe in too great a
similarity of temperaments
& as my own complexion is
decidedly dark, I natur
prefer a blonde or at le
light. I may however
like to pursue this matt
farther by & by.

I am very anxious
to have this matter settl
& be ready to depart, & yet
feel that my future happi
as well as usefulness depe
a right settlement. I
pray that it may com
just as quickly as God
sees to be best.

I hear that Mr. & Mrs James F. Ford have offered themselves to the Board. They have both been teachers of mine & much esteemed friends. I am anxious to know into what part of the world they go.

With respect & esteem
Yours very truly
Geo. C. Reynolds

G. C. Raynolds

Chicago March [illegible]
[illegible] St.

Rev. & Dear Sir,

Your letter of 1st inst. arrived this morning.

I regret exceedingly that I have not been able before this to announce to you definite arrangements.

I think I wrote you that I wanted to pursue an acquaintance this month, from which I expect some thing might come.

The matter is still not settled. I feel that the lady is very worthy, & fitted for the work. She is a So. Hadley graduate, & now engaged as teacher in a large

young ladies Seminary [illegible]
in the city.

I would not hesitate [illegible]
myself [illegible] to [illegible]
question [illegible] [illegible]
not sufficiently [illegible]
[illegible] [illegible] to be [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] might [illegible]
[illegible] the [illegible] [illegible] & [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] of [illegible] [illegible]
[illegible] [illegible] the [illegible] of [illegible]
& I think I should [illegible] [illegible]
the [illegible] should [illegible]
that one way or the other [illegible]

Should it not [illegible]
[illegible], I should [illegible]
not feel justified in [illegible]
to [illegible] the [illegible] [illegible] of [illegible]
[illegible] you [illegible] [illegible].
I should think it [illegible]
to China, [illegible] if you [illegible]

that I expected to be
changed the now, I
should have hesitated about
having to part so quietly
unmoved. I think I inti-
mated that a reason I
[illegible] might be con-
summated, pointed on the
[illegible] dread question.
I sincerely hope & pray
that in a month or two
[illegible], I may have another
[illegible], by a term of [illegible]
[illegible] arrangement, a afoot.
Meantime I am trying
to do what missionary work
I can here in the city. I
have recently taken a class
of young men in a mission
school, in addition to my
Church Bible-class.
[illegible] Church have recently
got a new pastor, Rev.

David Reid, from Brid
port Ct., who will, I
think prove a true rep
any way.

I trust you will
consider this letter as s
confidential, as most w
warm friends, not many yet
cognizant of the facts de

With great esteem
I remain

Very truly yours
Geo. B. Reynold

Rev. N. G. Clark, D.D.

E. C. Reynolds 304

Chicago Jan 22 1869
Ack^{d} 24
165 [illegible] St.

Rev. & Dear Sir

Your favor of 19th inst. rec'd yesterday. With reference [illegible] to [illegible] I will [illegible] them at once & they will be [illegible] just as soon as may be.

With reference to [illegible] &c.

[illegible] will not [illegible] any [illegible] [illegible] I wanted [illegible] from the [illegible] a [illegible] for the sake of [illegible] he at work on the [illegible] If the new machines are paid [illegible] would not be easy of [illegible] to [illegible] for a visit there. My wishes [illegible] him in your favor to you, & [illegible] that have been my relatives [illegible] his own family & the cousins [illegible] & I know she will be very [illegible] to see out. Your Catherine wish not that so [illegible] we would the

have this matter to you. I think

would be a help to us too to [illegible]

to see them & [illegible]

not [illegible] [illegible] on the [illegible]

1st [illegible] the latter part of [illegible]

I think we might have been

spend a week or so here. I [illegible]

it [illegible] [illegible] to send by [illegible]

hand. [illegible]

From a week from today [illegible]

not to [illegible] [illegible] of [illegible]

[illegible]

[illegible]

[illegible]

[illegible] who would [illegible]

[illegible] about making it up the [illegible]

if she would like to spend [illegible]

that week here. If possible [illegible]

want to [illegible] together & [illegible]

few days with my sister in [illegible]

So I don't [illegible] how [illegible]

the case much before the 1st of [illegible]

the pitched & packing of provisions &
bed & supplies either established
in Boston or sent direct on
ired this year again. Such
ges in those I ought to attend
ything surgical instruments &c
ished the Boston eye infirmary tour,
of a model at in New York
[illegible] which I think I
would be profitable. I regret that
I can not give more time at
ments to this. Start and
ely any way with a view to
vest in the [illegible], & that can be
made without going too far
way on my own hopes. If
I can persuade some R.R. men to
me pass for [illegible] I shall try a
return to Louisville to visit
own land before coming here.
thing I must give that up.

This gives you a little idea
the plans I have roughly sketched

in my own mind you can [illegible] of the mode of arming. It is of course subject to revision & I shall be happy to receive any hints regarding it.

I can not be too grateful to the kind Father who has given me so good, earnest & loving a companion to go with me. With such an Officer I feel that we can go any where.

It has seemed good [illegible] what you [illegible] that [illegible] I think that is good [illegible] highly powered [illegible] the [illegible] the [illegible] only [illegible] of [illegible].

Suggestions will be gratefully received at any time.

With highest esteem I [illegible]

Yours most truly.

J. P. Reynolds.

Dr. G. Clark.

G. C. Raynolds 305

Chicago June [illegible] 1869

[illegible] Platt St.

Ans July 2d

Dear Sir,

Your letter of [illegible] received and [illegible]. Naturally I cannot conform [illegible] inasmuch as we supposed [illegible] of destination was [illegible] settled. We have taken a couple of days to think over [illegible] and find [illegible] questions to decide. [illegible] ago [illegible] this matter, it did not [illegible] very easy matter to say [illegible] field [illegible] this field, as preferences were very strong [illegible]. Still I consented to destination, but was very [illegible] circumstances [illegible] point to [illegible]. [illegible] it hard to turn my thoughts [illegible]. The question of [illegible], I don't know but [illegible] quite as soon go to C. questions for the purpose [illegible] of the station importance, since the idea of a [illegible] of my own has become more [illegible] Miss Linder seems quite happy [illegible] under directions be taken, and she can feel she will be pre[illegible] for her work. For the [illegible] we have concluded to [illegible] and as I cannot give thick [illegible] we will be satisfied. [illegible] some difference [illegible] of clothing required we would [illegible] to know as soon as [illegible] decision. Miss G. had [illegible] getting part of her outfit this spring and is commencing to make [illegible] up [illegible] in April.

[illegible] is certainly becoming a more [illegible] most attractive [illegible] particularly to us who have [illegible] at the West. I think our sympathy with our western friends will be stronger than those in [illegible] Whitman seems to me [illegible] interest in missions, and [illegible] is desirable to recall.

If we go to C. will it be necessary to carry goods or [illegible] on getting off? Please write [illegible] and Yours most truly

E. C. Reynolds

Chicago July 12th 18[illegible]
683 State St.

[illegible] N. G. Clark, D.D.

My dear Sir,

Your letter [illegible] 3 inst. reached me the last [illegible] week at Janesville where [illegible] spent two or three days last [illegible]k. So as one by your [illegible] key opens all. I had [illegible] quite expected the decis- [illegible] would be for China. [illegible]rk my mind was [illegible] evenly balanced between [illegible] two places, for I could [illegible] feel such decision I [illegible]uld not prefer.

Mrs Perkins & myself [illegible] starting east about Monday, spending a few

days at Buffalo & then go
on to Ct. Then I want to
you to advise what course
to pursue. Shall we go direct
to Boston at once, procure
& pack furniture & start to
Afr or shall I go to New
York for a while first
I would like to draw
a little money for travell
expenses, & some other items
before leaving here but prob
there is not time to get it
now unless Mr. Humphrey is
authorised to give me
I hope you will write
so that I shall get it
Buffalo, what course I
others pursue. Direct
simply to care of Geo. C.
Stearns, my brother in law
I will send two of these

boxes, chiefly of rocks,
to the temporary house,
weight, upon I have. How-
the boxes made the size
prescribed but, presume
rocks must have to be
distributed in different boxes,
it makes them too heavy.
can be expected at Boston.
Did you receive a letter
me regarding maps
with one for me.
them, that I sent a week
two since!
Hoping to hear again

I remain
Yours most respectfully
Geo. C. Reynolds

Geo. C. Raynolds, M.D.

Chicago, July 12. 1869.

Rec'd July 15.

ack 16

Buffalo Jul. 22d 1869

r. N. G. Clark,

Dear Sir,

Your letters
16th inst. with enclosed
raft was awaiting my
er. The note of 20th
ith reference to letters
rom Boston arrived
is morning. I will
cure the letters & return
due time. I will
nd with this two
re letters with refer-
ce to Miss Fisher which
have taken the liberty
read to see if they

cover all the ground. on
It seems to me they
will do so without le
letters from Dr. Hadley thr
as all her teachers th
are scattered. But if we
wish copies of her work
there they can be obt
or a letter from Miss
Jessup, now of Oxford be
Miss J. & myself expect
to reach her home by
Old Lyme Ct. Sat.
night of this week. If
you can answer my ad
Mon. morn. please send
there care R. C. Tink
I suppose it will
best for Miss J. to arr and

nd. on to Boston at least
than a day or two to
ut beds furniture etc.
edly this. I can stay & pack
te. I think we can
ome the last of next
week or first of week
thers.

ifs Neither of us have
d the personal wardrobes
eady yet however. Can
e try not go about the
t. as we do?

h. After Tuesday next
ay address will be East
Windsor Hill, Ct.

in hearts, Yours very truly
Geo. C. Reynolds.

were talking around me & I
d my brothers name.

Dr. Geo. C. Raynolds

Buffalo, July 22. 1869.

Rec'd July 24.

307

Buffalo Jul. 23/69

. Clark,

Dear Sir,

Your note of
t is just received.
I am sorry that
will be necessary to
e so early. I
d calculated on being
arried about middle
Sept. & sailing the
tter part of month.
had not intended
ing to Consple. on the
y out. It seems
sirable to put off

the time of departure
as long as possible ind
to give Mattie time t
rest & me time in th
Still we will of c
go as soon as is ab
entirely necessary, & shou
be very glad of Miss
Proctor's company.
I will try to be in
Boston the last of t
week if possible, certai
the first of week aft
I have a 2/3 width
hair mattrass which I h
used. Had I bett
take it with me?
I shall probably
leave Lyme Monday

night & be in East
Windsor Hill two or
three days afterwards.
In haste
Yours very truly
Geo. C. Reynolds

Dr. Geo. C. Raynolds.

Buffalo, July 23. 1869.

Rec'd July 26.

[illegible]

Dr. Geo. C. Raynolds.

308

East Windsor Hill Ct.
Aug. 26th. 1869.

Rec'd Aug. 28
Ans " 30

ev N. G. Clark, D.D.

My dear Sir,

I write this orning to inform you of y past & future movements. Since leaving Boston I ne here to New York as s proposed & spent about n days which was all I uld possibly spare. I think obtained a start in use of opthalmascope etc. which ll enable me to go on by self. I send the account this & other traveling expenses th this for Mr. Ward.

My future plans are to ve here on Sat. the 28th for Lyme, be married there Tuesday p.m. . 31st. come home the next

day, to this place & remain
till Monday Sept. 6th, then
return to Lyme for a day
two, & go to N. Y. about Thurs
or Friday. to be ready to sai
on Sat. I have procure
my passport & made all o
necessary arrangements so
far as I know.

I regret not to have
been able to see you ag
& have a talk with you
before sailing, but suppo
it will now be impracti

I remain with great re
Yours very truly
Geo. C. Raynolds

East Windsors Hill
Sept. 3rd 1869

My dear Dr. Clark,

Your note is just received, asking us to be present at the farewell meeting in Boston next Wed.

It would afford us additional pleasure to be present, but I really do not see how it is possible for us to accomplish it.

We can't leave here until Monday night & we go to New York Friday ~~night~~ morning as we at present anticipate & will give us but three days at Lyme to accomplish

the packing of our clothin
& presents, & various little
things always left till t
last moment.

Under the circum-
stances I think we ma
ask you to excuse us
from the Boston meet
unless you deem it ve
important, in which ca
if you will write us a
Lyme just the hour of
meeting we will try to
go & return at once.

I hope all our
arrangements are in th
for a prosperous depart

I expect now to
stop next Friday night
at 98 West Baltic St.
Brooklyn, with friend

Shall go for little
to the old address,

care of L. W. Stebbins
180 Nassau St. N.Y.
I will enclose the
questions & answers
informed.

With best regards
Yours very respectfully
Geo. C. Raynolds

Dr. Geo. C. Raynolds.

East Windsor Hill Sept 3, 1869

Rec'd. Sept. 6.

Dr. Geo. C. Raynolds 310

Rec'd Sep. 10.

Old Lyme Sept. 1st 79

. N. G. Clark,

My dear Sir,

I regret
ceedingly that it was not
sible for us to be present at
farewell meeting in Boston
day. But to say nothing
the last hours for Mrs. R.
her childhood's home, it
uld have been utterly im-
ssible to have completed our
cking in the time such an
rangement would have left.
I am very sorry not to have
en you again, & not to
ave had my wife see you
all. It seems to leave an
npleasant sense of incom-
leteness about our departure.
e have learned to esteem you

as a kind friend & adv
& I hope we may in a mea
make up by correspondence
which we have lacked
personal intercourse.

We expect to leave by
the night boat tomorrow, for
N. Y. & leave Friday for C
incinnati.

Any way the steamer
sails quite too early as
I see she is advertised for
9 o'clock.

I will enclose with
this the photographs of my
wife & self as you requested.

With highest esteem

Yours most truly

Geo. C. Reynolds

311

Dr Reynolds

East Windsor Hill
Aug. 10th. 1869

Dr. Clark, Ans 19th —

My dear Sir,

I greatly regret ot to have seen you while was in Boston. Your tters apprising me of your xpected absence arrived ust after I left home, or should have laid my lans so as to have seen ou. It would have en much more satisfactory o me to have talked with ou a few moments than be obliged to make all rangements by letters. till I guess it can all be ranged in this way.

I feel very well-satisfied with the progress I made with my purchas & hope I shall be equally s when the bills all com in. I tried to be as economical as possible.

Do I understand that Van is likely to be occupied quite soon, say in the spring, so that I shall be likely to commen housekeeping there? If so how are we to live during the winter? Shall we board in some of the other families? If that is to be the order of exercises, &c. how much ought we to ta with us for the winter? Should we need to furnish our own bedding, or merely our wardrobe? I am afraid

we shall find things
a little misplaced & mispt.
I hope you will succeed
in getting our time of sailing
tponed till Sept. 7th for
ime that will allow one
ut a very few days in New
ork & will give Miss Fisher
one too much time to get
er wardrobe ready. Her
others has been sick a
mount of the time thus far
which delays her somewhat.
I am anxious to know as
oon as may be what the
decision is, so that we can
t the day for the wedding
c.

The letters that Mr.
Keule of Hartford sent to
m at Chicago have not
t made their appearance.
letters from Mr. S. apparently

sent at the same time
was waiting for me when
reached this place. I had
written from Buffalo to h
any such package sent to
Miss Finkes but I am qu
sure it has not gone the
as she would have mentio
ed it. I will write to
Chicago again regarding
the matter.

I suppose it will no
be necessary for me to visit
Boston again, will it?
I shall try to start for N.
tomorrow, & will spend all
the time I can spare there.
It seems in every way de
that I should see as many
of my friends as possible, but
I take these visits in my
way as I am travelling & ma
them very ~~brief~~ brief indeed.

Harpoot Dec. 4th 1869

Dr. N. G. Clark,
Rev. & Dear Sir.

My wife & self arrived here safely last week Friday, having been delayed two days by my sickness. I am not yet quite well, & yesterday was quite sick again. It seems to be a malarial fever I think, but I hope soon to eradicate from my system. We have commenced the study of Armenian, but I have not yet found the time for straightening my accounts or writing you an official letter. I simply write this note to say that I will leave the accompanying letter to Mr. Henry Ward of Chicago open so that if you desire you can look it over & get an idea of our progress thus far. I will write to you & Mr. Ward & Mr. Hutchins soon.

Meantime with kind regards to your wife & self from my wife & self I remain

Yours very truly
Geo. C. Raynolds

Harpoot, Dec. 4. 1869.

Rec'd Jan. 25. 1870.

Ack^{d} Jan. 26.

Harpoot, Dec. 4, 1869.

Harpoot Dec. 7th. 1869

Dr. N. G. Clark,

Rev. & dear Sir;

At length the time has come when I feel that I can sit down to write you of our journey and safe arrival in our oriental home. Sickness, necessary letters to friends and the labor of unpacking, with the study of the language have thus far occupied all my time.

Shall I go back and tell you first of our Atlantic voyage? The state of the tide made it necessary for our steamer to sail at 9 o'clock, but nevertheless quite a circle of friends were gathered to see us off. Some of my friends came all the way from New Brunswick that morning for the purpose. Such kindness you may be sure was appreciated under the circumstances, and helped to send us off in good spirits. As the shores of our native land began to grow dim, we turned our attention to our present quarters, which we found very comfortable. The "France" is large and staunch, has comparatively very little motion, and makes very fair time. I believe the Inman steamer that sailed the same day came in only 12 hours ahead of us. Our state rooms were large comfortable light and airy, and the board was very good.

We Landed safely in Liverpool Thursday Sept. 23d, 12 days from New York. We put up at the Lawrenc Temperance Hotel, Clayton Square, where we found reasonable charges and satisfactory accommodations. Retaining one trunk and hand bags, I sent the rest of the baggage we brought with us, by Papayanni's line of steamers, to Alexandretta direct. Their charge is 1 shilling a cubic foot and goods shipped by them go through with no transfer, and of course no custom house enquiry.

On enquiry as to time of sailing of the steamer from Marseilles, we found that the next steamer left on Tuesday the 28th, and to reach it we should be obliged to go through by the quickest trains and make no stops save of the Sabbath in Paris. After consultation we felt that it would not be prudent to push through in that way. All the party were fatigued by the long voyage. Mrs. Marden and myself had been seasick nearly all the time, and Mr. Adams was still weak from the effects of an ephemeral fever, which had prostrated him the last few days of the voyage. So we decided it was best to wait for the next steamer.

On Friday we went up to London and as recommended went to the boarding house of Mr. Buss at 11 Queens square Bloomsbury. Mr. and Mrs. Buss were absent in ~~London~~ Paris and the house was kept by two lady friends of theirs in their absence. This may account for some deficiencies, but certainly our experience would not lead us to recommend the house to others. There was scarcely ever a sufficiency of food on the table, and some of the boarders were regularly in the habit of going out and eating a second dinner after the one at the house. Our charge was 7s. each a day which was represented as a reduced price to us as missionaries, but we learned that at least some of the other boarders paid no more. I think board, both more reasonable and satisfactory could be obtained elsewhere. From what I heard, I should incline to try either the Bedford Hotel, Southampton Row, Bloombury, or the boarding house of Mrs. Martin, 60 Euston Square, &c. were I to stop in London again.

We spent a week very pleasantly and I trust not unprofitably in the city, and on Friday Oct. 1st. went on to Paris. Arriving late in the evening we were directed, by an American resident of Paris who came from London with us, to the hotel de Normandie, 256 Rue St. Honoré, which we found a very reasonable and satisfactory hotel. We paid 8 or 9 francs a day, according as we were on the 3d or 4th. story, for room with two meals. The location is central, sufficient English is spoken and everything was agreeable.

Owing to an unfortunate misunderstanding, Mr. Buss had secured other rooms for us and we were obliged to change, much against our inclination.

The pleasure of our stay in Paris was much increased by our meeting Mr. & Mrs. Stuart Dodge, who were then in the city. Five days passed very quickly in Paris, and on Thursday morning Oct. 7th we left for Marseilles, reaching that city after a 24 hour's ride.

We took second class tickets on the Scamandre, our whole party going together as far as Smyrna, as on the whole that seemed the most practicable route for all. The ladies had one state-room to themselves, and the gentlemen another. The accommodations were very satisfactory till the last two days, when the rest of the party had left and the natives began to crowd in. We concluded that second class travelling on the Mediterranean was only pleasant for ladies when they could controll their state-room. Our party gradually dropped off till Mr. Adams, the last, left us at Latakia to go on to Beirout alone. By the way I should be doing violence to my feelings were I to fail of mentioning how kind Mr. Adams was to us all the way. Having been over the ground before, he was able and willing to render us a great deal of assistance, without which we should have been obliged to expend both time and money.

I should also have mentioned that at Smyrna we had the unexpected and extreme pleasure of meeting my cousin Henry Schauffler and Mr. J. W. Parsons, who were passing through Smyrna on a tour of visitation of some of their outstations. You may immagine the gratification of meeting them was not small.

We arrived safely at Beirout Friday morning Oct. 22d and were met on board the steamer by Mr. Calhoun, who took us, after breakfast at the house of Dr. Bliss, to his mountain home. Of the meeting with my dear sister after almost 21 years of separation, and the precious visit with her and her family, you will hardly expect me to speak. Those were days long to be remembered and I am sure that the lessons of cheerful consecration to the Master's service learned in that quiet home will not fail to influence our future lives.

We returned to Alexandretta by the next steamer leaving Beirout Oct. 31st, evening, and reaching A. Wed. morn the 3d. The box containing our saddles had been there a fortnight, and the boxes sent by Papayanni's steamer a week, so we were all in trim to start for Aleppo. Dr. Nutting had sent down a man to act as our servant, and though he could speak no English we contrived to get along very comfortably, and reached Dr. Nutting's Sat. morn. Here we met a warm welcome, and as some additional articles of outfit had to be purchased, we remained till Wed.

when Dr. Nutting kindly went out with us two days toward Aintab. We reached the latter place Friday p.m. and were most cordially received by our companions of the voyage as well as by Mr. and Mrs. Perry. Mr. P. was a college acquaintance of mine. We spent the Sabbath here and saw considerable of the work with which we were much pleased, as well as somewhat surprised to find in so good a state of forwardness. We felt that the Lord had indeed blessed His work there, and while much remained to be done, that yet much had been accomplished.

Monday morning we started for this place, expecting to reach Malatia, the first outstation of Harpoot, on Saturday. Though we could still communicate but a few words with our servants we got on very nicely until Thursday night when Mr. Henry Barnum very kindly met us. His coming was extremely providential, for I began to be sick that very night, and though I took the saddle Friday, I had a high fever at night and Saturday morning was utterly unable to rise from my bed, and we were obliged to spend that day and the Sabbath at the miserable Turkish village where we were. It was only by the aid of a tacktravan which Mr. Wheeler sent out from Malatia that I could leave on Monday. Another days rest at Malatia put me on my horse again, and I came on very comfortably the rest of the way, arriving Friday noon instead of Wednesday as we expected. But had we been alone when I was taken, we could have communicated with no one, to make arrangements for stopping or for anything we needed. But a kind Father did not so leave us but supplied our every need, and to Him be all the praise.

That it was delightful to reach this pleasant home and cordial circle of friends, I need not tell you. Mrs. H. N. Barnum and the young ladies are out touring and we have not seen them yet but expect that pleasure before another Sabbath. I am thankful to be able to say that, except two days slight indisposition, both when we were not on the road, my wife has enjoyed excellent health all the way and gained several pounds in weight.

Since arriving here I have not been quite well and last Friday had a chill, repeated on Sat., which makes pretty certain, what I was not quite sure of at the time, that my fever on the road was malarial. I seem to have checked it now however, and hope I may be able to eradicate it from my system.

I wrote you a short note for the last mail, but understand our letters failed to reach it, so I suppose you will receive it at the same time with this. It was merely to say that I had left open a letter to Mr. Ward of Chicago, that you might read it if you chose. In it I tried to give a little idea of our mode of travelling etc.

It is arranged that we board for the winter with Mr. H. S. Barnum, a plan quite satisfactory to us. Of our plan of work and probable future I will wait till another letter to tell you. I will try to write to Mr. Ward, and Mr. Hutchins, by the same mail which takes this.

Of impressions of the work I hardly yet feel prepared to speak. This much I will say, that as yet I have felt no regret for the step I have taken in coming here. Rather there has been constantly present a growing desire to be ready to enter upon the work I trust the Master has for me to do here. What the nature of that work may be I hope I am willing to leave to Him to decide. With regard to reaching here by the southern route, our experience shows it to be entirely practicable. We found good roads for Turkey all the way, and villages as comfortable as the average. We were highly favored as to weather having but three stormy days on the road & those not stormy all day. The time is about two days less than from Samsun. And now with highest respect and esteem I remain

Your most obedient servant Geo. C. Raynolds.

Harpoot, Dec. 7. 1869.
Rec'd Jan. 25, 1870.
Ackd Feb. 1, 1870.

Mardin May 17th 1870.

Dr. Clark,

My dear Sir

I drop you a line today to tell you that I find dear Mr. Williams quite a good deal broken in health & strength.

I came here to be with Mrs. Williams & Mrs. Pond. Mrs. W. has a little daughter now [illegible] two weeks old. Mrs. Pond expects to be confined in about two weeks.

Mr. Williams has a very obstinate ulcer in his nose, which has been the cause of frequent & severe hemorrhages for a good many months. When Dr. West was here last fall, he put him on a well devised course of treatment, but it has not afforded the hoped for advantage. He has had several bleedings since I have been here, the last one being on last week Friday. It was very obstinate & resisted all efforts at arrest for some seven hours, & caused us a good deal of anxiety lest we should not be able to arrest it atall. It has of course weakened him very much & we fear it may be repeated. It begins to be a question whether he will be able to recruit again the labors & cares of his work here.

I am very, very sorry to hear that your own health is so much reduced. Be assured you have many kind wishes & prayers for your recovery, & restoration to accustomed duties.

My own health is good & so was that of my wife when I left Harpoot Apr. 7th.

I remain my dear Sir
Yours most truly
Geo. C. Raynolds

To
Rev. N. G. Clark D.D.

Mardin, May 11. 1870.
Rec'd. June 23.
& th July 27

Harpoot July 13th 1870

Dear Dr. Clarke,

It is now nearly nine months since we first landed in this country which we have already come to look upon as our adopted home, and it is only right that I should again report myself, and tell you a little of what I have done and seen.

It is ordinarily expected that one will spend the first year of missionary life mainly in study of the language. But I fear that were I examined as to my lingual proficiency, my halting speech would reveal the fact that much of my time had been otherwise employed.

After four months residence here in Harpoot I left April 4th for Mardin, to be present at the approaching confinements of Mrs. Williams and Mrs. Pond. During the interval of those confinements the severe prostration of dear Mr. Williams occurred, which brought him to the gates of death. But a gracious reprieve was granted him, and he was permitted to attain a considerable measure of health again, and be a great comfort and assistance to his comparatively inexperienced associates. A telegram last Sunday brought us the sad news that he was prostrated by another severe hemorrhage. Today we learn that he continues comfortable, but his condition is a very critical one. His loss would be a sad blow to all the mission, but most of all to the station where he belongs, & where he is looked up to as a loved and trusted Father by both missionaries and people.

As circumstances permitted my leaving Mardin in time, I concluded to attend the annual meeting at Bitlis, and also to improve the opportunity of Mr. Parmelee's company to take a look at what I hope will ere long be our home, the city and region of Van. Mr. Parmelee and myself left Bitlis June 8th for this visit. A few hours' ride over a high mountain, whose sides were covered with the richest profusion of rare and beautiful wild flowers, & then through a valley whose fertile fields and shaded gardens, hemmed in by lofty mountains, established it's claim to the name of "Guzelle Dêrê" or "Beautiful Valley", brought us to a point where the blue waters of Lake Van first burst upon our view. I fairly shouted with delight at the sight of what, I had so often talked and dreamed of, but now for the first time set eyes upon.

"It is indeed a charming sheet of water, reposing in calm beauty amid its rocky sentinels, its intense blue forming a fine contrast to the pure white of their snow capped summits. Here and there the mountains come boldly down to the waters edge, or push a bluff promontory into its depths, while between are fertile vallies dotted with villages, which by the verdure of their surrounding gardens, stand prominently out among the whitening fields. For three days we travelled along the southern shore of the lake, now close to the cool waters, now back among the mountains and vallies. Numerous Armenian monasteries are seen throughout this region, and testify to the hold a formal religion has taken upon these ignorant people. On almost every mountain side large or small ones appear, the most famous one being situated upon a rocky island out in the lake.

"The city of Van is situated on the eastern side of the lake, upon a broad and level plain. It is said to have been founded by Semiramis, and its site was apparently determined by the presence of a huge rock, or ledge of rocks, nearly a mile in length, some four or five hundred feet in perpendicular height, and less than that in width, which seems to have been pushed up through the surface of the plain, near and at right angles to the shore of the lake. The summit of this rock is crowned by an old castle, in tolerable state of preservation, and the city wall extends the whole length of the crest of the rock, and encloses a considerable area on one side of it. On this rock are several cuneiform inscriptions, of whose purport I am ignorant. Most of the markets, the mosques, and several Armenian churches, as well as some private residences, are within the walled city, but the great mass of the people live in the gardens, which on two sides stretch away for some miles. Among these gardens are many tolerably wide & smooth streets; one in particular, several miles long, is perhaps 75 feet wide, and planted with trees on either side, and makes one almost feel that he is in the Occident and not the Orient. Many of the people of Van spend much time at Constantinople, where they learn Frank manners & customs to some extent, and in thus though so far inland, it the city is more civilized than most interior cities. Of course these very advantages will, in a measure, delay the reception of the gospel by ~~them~~ the people.

"We tried to gain as good an idea as time and circumstances would allow of the state of the popular mind, and of the spirit with which they would probably receive missionaries should they come among them. The Armenians are decidedly in the majority in the city, and still more largely so in the region about; so that the government is forced to defer to them far more than is its custom in other parts of the empire. This feeling of strength and independence contributes to the bigotry of the people in supporting their own form of religion. An instance of their intolerance occurred last fall in connection with a visit of Mr. Shedd of the Oroomiah mission. Deacon Elias, one of his helpers, was left there as a colporteur during the time of Mr. Shedd's journey to Bitlis and Sert. At the instigation of the Armenian ecclesiastics, the Pasha sent and seized his books, a proceeding entirely illegal, as he probably well knew. Feeling that his position was untenable he tried to return them on condition they should be carried from the city. To avoid taking them with such conditions, the deacon left the city by night, allowing the books to remain with the Pasha. An appeal was made to the next higher officer at Erzeroum, who ordered that they should be given up. but as there was no one to receive them, they had remained till our visit. Mr. Labaree of Oroomiah was providentially in the city at the same time, on his way to our annual meeting, and with him was the same deacon Elias from whom the books were taken. Taking this man with us we called upon the Pasha, who made no objection to delivering the books, only endeavoring to keep back a part on the pretence that they were lost. But a little firmness on our part led to a more successful search, and the books were all returned without conditions. This battle having been successfully fought, I trust this mode of attack will not be tried again. But the ecclesiastics manage to keep the people in mortal fear of showing any leanings toward Protestantism, and but few had courage to come and talk with us. There are as yet no avowed Protestants in the city, but there are a number pretty much persuaded of the truth, and some who would receive us gladly at once, I think.

"The whole appearance of the field, it's great proportion of Armenian population, the numerous villages within easy ~~reaching~~ distance of the city, and the great need of the presentation of gospel truth, made me very impatient to enter at once upon the work there. The annual meeting voted to ask for a man to be sent at once for this field, provided Mr. Henry Schauffler of Constantinople should not accept the invitation most cordially given to join me there. The probabilities of such acceptance seem now very slight, and I desire to emphasize the call for a new man as my associate at Van. The field is large and promising. The proportion of Christians in the population is unusually great. They have not as yet had the pure Gospel preached to them, but all the signs of the times indicate that when it is proclaimed it will gain a foothold and exert a power not unlike that which has been exerted in this field. As a place of residence, the location is surpassed by few cities in any land. Besides it possesses a weekly mail communication, which will contribute greatly to the comfort of residents there, and it is also the terminus of telegraphic communication in that direction. Now is there not a young man, just graduating from some of the seminaries of the land, or already experienced in pastoral labor, who will consider it a privilege to come to such an untried field and break ground for Christ? It will be building on no other man's foundations, but commencing a new structure which may rise a noble building, to the glory and praise of God. I hope and pray that this fall may see a suitable man starting out, armed with faith, and ready for the labor and the trial. He may be sure of a warm welcome, and a work ready to his hand.

Of the annual meeting you will receive full accounts from other sources. The Spirit of God was evidently thus guiding in all things. I am thankful for the privilege of attending that meeting, for I learned more of missionary work than I could in a year besides.

And now I am back at Harpoot, and feel like quite an oriental traveller. More than 1300 miles of Turkish soil I have travelled over on horseback in these eight months. I hope my study will now be uninterrupted till Nov. when I expect to be obliged to go to Bitlis again.

Hoping that this may find you returned from your trip with added strength & firm health, I remain, with kindest regards to Mrs. C. and yourself from my wife and self,

Yours most truly Geo. C. Reynolds

Harpoot, July 13. 1870.
Rec'd Aug. 20.

Hanpoor, July 13. 1870.

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"Tenting on the beach" July 23, 1870.

My dear Mrs. Pierce:—

Your precious letter of March 23d was forwarded to me during my long absence, and I assure you I was more than delighted to receive it. Talk of your letters not being worth sending so far! I assure you they are worth their weight in gold a thousand times over. It does us incalculable good to get such hearty, loving letters from the dear friends whom we have left behind us; to know that in the family circle and at the throne of Grace, we are still remembered.

I am very glad, my dear friend, that you are more and more resuming your place of usefulness in the busy world about you. Truly you have been through the deep waters, but the Saviour has been ever present, even at the deepest; and I am glad you can now feel that it has been good for you even to be afflicted, and that there is yet much work you can do for the Master. I trust the days of sweet peace you speak of may weekly become more numerous, and the days of darkness more rare, and that you will be able to think of your dear departed one, with only feelings of abounding joy for what he was to you and the world. I feel that it was a precious privilege to have been so intimately associated with him as was my lot. I am sure I shall never forget those days.

Am very glad you are becoming more and more interested in the subject of foreign missions. The future relations of our Board with the Pres. ch. is a question that troubles me much. Unfortunately the number of the Evangelist which contained the account of the action of the Gen. Assembly on that question failed to reach us, and I do not know the precise arrangement. I hope my Pres. friends will not entirely loose their interest in us and our work.

You ask my opinion of the feasibility of more of the missionaries who come abroad being educated in medicine. It is a question which looks somewhat differently to one upon the ground, from what it does to those mearly reasoning about it in America. I came out with the idea of doing a great deal in the way of medical practice among the people, but I am coming more and more to feel that general practice is not generally desirable. A person who will go into that sort of thing, can have all the followers, or converts he chooses among any oriental people. The promise, or the unauthorized expectation of temporal advantage of any kind will lead an oriental to change his religion at a moment's notice. Their idea of a foreign Dr. is practically that he can work miracles, and to secure his favor, almost any oriental nominal Christian will pretend to be a Protestant, and talk you almost blind with pious phrensy. There is nothing we have to look to more closely than to see that no possible temporal advantage can be directly derived from us. The reason why we press our churches so hard, and as some would think so cruelly in the direction of self-support, is not for the purpose of saving the funds of the Board, but that the people may be proven, and if really converted made to feel that their dependence is upon their own efforts instead of upon the American churches. This idea of mission policy is not the one that has been universally pursued, nor is it even yet received by all. In Constantinople, and to some extent in Syria, a different policy has been pursued, and in the former city especially they are reaping the bitter fruits. They taught the people to depend upon foreign support entirely, and so they became mere beggars for favors, and most insolent beggars at that. It is true of all orientals that the more you will give the more they will demand; the feeling of gratitude being almost unknown. They think they are confering a favor by coming to preaching and must be paid for it. Of course the trial of such a policy was a necessary experiment, before the true system could be hit upon, but the baleful effects at Constantinople have been felt not there alone but throughout the whole Turkish Empire. Constantinople, so far as direct missionary work is concerned, has now been almost deserted, nearly all the missionaries, save those engaged in literary labor, having been removed to other points. The idea is gaining ground among some missionaries, that it is wrong to give any pecuniary help whatever to the people, at least after they have come to the point of forming churches, but that from that time at least they should be taught entire self reliance. Just as many of us think that the new churches at the west are often nursed too much and too long. While the people are practically heathens of course work must be done for ~~theirs~~ them, but when they come out as Christians, then make them feel that they must depend on their own resources, or at least not look farther for help than to more wealthy neighboring churches. Perhaps you will think this has no very direct bearing upon the question I started to discuss, but I feel that medical assistance, though not as bad as some other forms of more direct pecuniary help, is yet impolitic ~~to [illegible] any~~ beyond a very limited extent by the employees of a Board devoted to preaching the gospel. All that you say regarding the ignorance of this people in medical practice and much more is true. True also it would be very desira-able to give them more correct ideas, and more correct treatment, but all this now would have to be done entirely at missionary expense. They generally are not even able to pay for the medicines that would be necessary to treat them, to say nothing of anything else. Do you say, then the more need of doing it for them? Carry out the principle. Their homes, their food, their mode of living, and methods of agriculture are all sadly inadequate to our seeming, yet probably no one would feel that it was the province of the Board to build them better homes, or even give them agricultural implements. These things must all come as the slow growth from the influences the Gospel brings to bear, not directly from the Am. ~~Board~~ churches. But do you say these are different things from ministering to their needy bodies when sick? But their diseases come mainly from their ill ventilated houses and will continue, spite of treatment, till their style of living improves. For their own benefit it is highly desirable that all missionaries should have a good idea of the plain rules of hygiene and should understand nursing and the use of simple remedies. For things beyond the reach of these, a Miss. Physician should be within reach. If the person is to be entirely beyond the reach of such help a little more knowledge is desirable. But as a means of reaching the people with the gospel I have n't very much faith in it. In going into a new place, where much opposition is likely to be experienced, a limited amount of practice among the people might be advantageous, though even then it should not often be entirely gratuitous. A person who should go into general practice would have very little time left for direct missionary labor. Do you say preach as you practice? But experience, at least in this land, does not show very much spiritual fruit of such preaching. For instance, when our missionaries first went to Mosul they opened a dispensary under the charge of Dr. Lobdell. For half an hour before the work of the dispensary began, the gospel was preached to all as earnestly and faithfully as Dr. L. and Mr. Williams, and the others could proclaim it; and this was kept up for years, yet it is Mr. Williams testimony that he does not know of a single soul converted by all that labor! I am coming more and more to desire to be able to enter into direct missionary labor, and confine my med. practice mainly to the missionary families. Of course in urgent cases of great suffering, where other aid could not be obtained, I will not refuse to give aid, but this is not to be the general rule.

I do not know whether I ought to say anything about Mrs. Benton, the lady of whom you wrote or not. I suppose you will not be surprised to learn, if you don't already know it, that some crooked sticks get into missionary ground. Mr. Benton, in various ways makes the Syria missionaries and the officers of the Board, an endless amount of trouble. Many were charitable enough to hope that he was crazy, but the same allowance could not be made for Mrs. B. The Board at length succeeded in getting them to sign a paper promising to keep clear of Syria and the Am. Board. I trust your Board will consider well before taking up either them or their proposed college. I do not imagine the Syria missionaries would look with much favor upon such a project. Possibly you may think I have spoken somewhat plainly upon these subjects, but I assure you I have no unkind feelings toward the B.s or toward any who may entertain different ideas of missionary policy from what I do. I only desire to correct some notions which I fear may affect unfavorably the progress of the Cause we all love. Mistakes on mission ground are likely to be at least as fatal as at home. I would not write (thus?) to any one, of whose interest in the cause I was not well assured, and I do not wish you to read this to any one likely to receive wrong impressions. Many most excellent people make sad mistakes, and their good motives do not prevent the bad effects of their action.

Well, so much for missionary policy. Now shall I tell you a little of our personal experiences? Our experience during the last few months has been one of separation from each other. From April 4th. to July 2nd. I was absent from home, leaving Mattie to be cared for by the good people of the station. I was at Mardin for nearly two months, and then went to Bitlis to attend the Annual meeting, taking a couple of weeks before that meeting to run over and look at Van which you know is to be our station as soon as associates can be found to go with us. It is a field very promising in some respects. The majority of the population are Armenians instead of Turks, which is a rare thing and renders it much more hopeful both in the city and villages. We have asked for another man from America, and I do hope one of the right spirit may very soon be found to come and enter into this new and promising field. The meeting at Bitlis was a very pleasant and profitable one to us all, a season of rich moral and spiritual profit, and for me a school of mission policy such as I could have found no where else. Representatives from all the different stations of the mission meet thus every year, to settle matters of business that concern all the stations, such as to settle upon a uniform policy of work, uniform salaries of helpers, etc., etc. This is the main business but incidentally comes the quickening of each other's hearts in carrying out all good works, which of itself would pay for all the time and expense involved.

During my three months absence I traveled about seven hundred miles on horseback, all but 150 of it during the last five weeks. Of course this is quite a different matter from making the same journey at home by rail, and Pullman car at that. I told you something of our mode of travelling when I told you about our first journey, but when we go alone, that is without ladies, we take much less baggage, press much faster, and rough it more every way than we did then. We often ride from ten to fourteen ~~miles~~ hours a day, having only one servant, and two horses. Of course there is not time to get elaborate meals, and we often depend entirely upon what we can find among the people. Some goat's milk and their native bread, with perhaps some "Madzoon", or milk artificially prepared makes oftentimes our sole supper, and if we can stop to add a cup of coffee and some boiled eggs for the breakfast we are fortunate. Bedsteads too, even our camp bedsteads are too heavy for us now, and one thick comfortable, and a shawl must suffice. True we get a few more fleas by this process, which sometimes make us pretty thoroughly minus sleep, so that during the next day's ride under the hot sun, we are in danger of falling from our saddles from very drowsiness, but then we can make it all up by a good long rest when we reach our pleasant missionary home.

Just now we are recruiting a little on the shore of a beautiful little lake, nestled among the mountains about 18 miles from Harpoot. Mr. Wheeler was very much run down with hard labor when I reached home, and the ladies of the family, Mrs. Wheeler, Miss Seymour and Mattie needed rest and a change from the confinement of the city, and so we all came out here for a little. The W's will I hope stay several weeks, but the rest of us expect to return a week from to-day. We are delightfully situated here. Our two tents and one for the servants are pitched under a nice grove of willows close to the beach. We spend the day under the trees, taking a daily bath in the borax preserved waters of the lake, and sleep in our tents, undisturbed either by mosquitoes or sand flies, which we expected would be the pest of the place. I wish you could be here to share our joys. I believe you would enjoy it better than Newport or Long Branch with their gayeties and luxuries.

We are hoping soon after our return to commence housekeeping, though by the time we are fairly at it, I suppose I shall have to go off for another long trip. In Nov. I expect to have to go to Bitlis, 200 miles distant, with the possibility, though I trust not the probability, of being shut in by the snows for the winter.

Mattie is helping Miss Seymour in her school what she can, as the death of Miss Warfield last winter, has left her alone. A new associate is on her way now however, Miss Bush of Rochester, a daughter of the District Sec. of the Board, and a very intimate friend of Miss Seymour's. Of course such effort is of great help to Mattie in the language.

M. is not feeling very well to-day, or perhaps she would write you a few lines. I need not tell you how often we think and speak of you and of the dear Calvary friends, and the times that are passed. I have just written a long letter to Mr. Barker in answer to one received not long since. It is so good to hear from them all. But how sad that Mr. Sewell is gone and Messrs Bigelow and Knickerbocker so poorly. I fear all my friends there will be gone before I shall ever get back to see them again. Well, much as I want to see them all, I would not for the world go back till circumstances make it best, and that I hope will not be for long years.

Mattie unites with me in very much love to your parents and yourself.

Believe me your ever sincere friend,

(Signed) Geo. C. Reynolds.

Mrs. E. A. Pierce,
1711 Arch St. Phila. Pa.

Dr. Reynolds W
to Mr. Puell –
July 29, 1870

Harpoot Dec. 20th 1870.

Dear Sir,

Perhaps you would like me to inform you now and then of my movements and of what employs my time.

I have now just returned from another long journey to Bitlis and Mardin. I left here Oct. 13th for the former place, two or three weeks earlier than I had intended starting. One reason for this was that Mr. Knapp might have leisure for making his necessary fall tours without being obliged to leave his wife, in her then condition alone. Another reason was that I could have Mr. Wheeler's company most of the way, and that of Hagop Effendi all the way, and at the same time be more sure of good weather and roads, by going at this early day.

I much enjoyed seeing that portion of the field which our native churches are occupying as their mission ground, and was especially pleased on my return, to see what had been accomplished at Redwan. In the three or four seasons of labor at this village, a little band of some seventeen men have come out and enrolled themselves as Protestants, of a number of whom the preacher has hopes that their names are also enrolled in the Lamb's book of Life. Their little chapel is already too straight for them, and they have procured an eligible lot, where they expect next summer to build a larger edifice, for chapel, school room and parsonage. I hope it may not be very long before they will be ready for the forming of a church, and ordination of a pastor. It was very pleasant to talk with the little company who came in in the evening to see me, though my broken Armenian had to be translated into Koordish before many could understand me.

My stay at Bitlis was very pleasant, giving me a more intimate acquaintance with the little mission circle there, and also some insight into the work in that field. I have learned to esteem Mr. & Mrs. Knapp as earnest, spiritually minded, faithful, Christian workers, and the young ladies as sisters full of faith, zeal and good works. They certainly have done and are doing much good there, even if their hopes and wishes have not been fully realized.

I had the pleasure while there of meeting Mr. Cochran of Oroomia, who spent a few days with us, on his way from Mosul. I enjoyed seeing him very much, and hearing of the work in Persia.

He by word of mouth, and Mr. Labaree by letter, both have much to say of the great and pressing need of the early occupancy of Van. The door there certainly seems to be very widely opening, and the call for the Scriptures and for missionaries is becoming more and more loud. If these souls eager for the knowledge of the way of life, are left in ignorance, to go down to everlasting death, whose will be the responsibility before the bar of God? Can not some one be quickly found to enter upon this everyway encouraging field? Mr. Cochran suggested that as their mission was going to the Presbyterians, perhaps young Stocking who was expecting to go there, might prefer to go to Van, where he could remain with the old Board. Do you think it would be so, and if so would he be a desirable man for this place? I have never met him, but have heard much of him, and my impressions are very favorable. Perhaps you will think best to propose this to him.

After seeing a little daughter safely installed at Mr. Knapp's, I left Bitlis and returned by way of Mardin, in order to perform a slight operation for Mr. Williams. I found him much better than I left him last spring, though by no means well. Still I can but hope, if he can reach America safely, that a season of rest may recuperate him so that he can return to his work here once more.

I reached home safely Dec. 13th; just two months from the time of departure, and have great reason for thankfulness that though the season was so far advanced, I encountered no snow nor bad weather. Had I been a week later I should have met a severe snow storm, which might have rendered the mountain roads quite dangerous.

I am happy to say that I find the circle here all pretty well again. My wife is quite well. I am hoping now for a few months of uninterrupted study, and hope to make better progress in the language, than my long absences have permitted the past summer. My wife has made good progress in this direction, and spends several hours every week in labors among the women of this city.

With warmest esteems I remain

Yours most truly

To — Geo. C. Raynolds

Rev. N. G. Clark, D.D.

P. S. allow me to draw attention to the fact that my name is spelled Raynolds. I see it is wrong in the Herald.

Harpoot, Dec. 20. 1876.
Rec'd Feb. 11. 1877.
Ackd. Feb. 17 1877

Mardin Feb. 15th. 1871.

Rev. Dr. Treat,

Dear Sir,

As I suppose Dr. Clark may be absent when this letter reaches Boston, I address it to yourself.

I write for the purpose of conveying to you the sad intelligence that our dear brother, the senior member of this mission, has given up his hold on earthly cares and scenes, and gone to be forever with the Lord.

I was here early in December for a few days, and performed a slight surgical operation which his comfort demanded, and his then state of health seemed fully to warrant. From the effects of this he measurably recovered, though he had not regained the strength he had before. On Friday of the week of prayer he was taken with an attack of diarrhoea, which after continuing with some intermissions, lapsed into dysentery. The cause of these attacks seemed to be the action of cold on his exceedingly sensitive skin. He recovered from these however, but was left in a state of great weakness, which despite the absence of absolute disease, and despite

the use of appropriate medicines, steadily increased rather than diminished. In this condition of things the friends here telegraphed for me to come down again. I reached here Jan. 31st and found him in the condition above mentioned. "Long exposure to a debilitating climate, the severe and long continued mental and physical strain which the persecution of two and a half years ago involved,— which I suppose wore on him as none who were not with him
though
had an idea, together with the cares which the building, now nearly completed, brought, and the serious and repeated drains of the vital
[from which hemorrhages in the nose]
fluids which he has suffered, seemed to have done the work of ten or fifteen extra years, and have brought the system to the point where no recuperative power remained.

Three or four days after my arrival, fever of the intermittent kind,—from which, like nearly all Americans who spend their lives in this climate, he had suffered at intervals for years,—set in, which after a few days assumed a remittent type. The little vitality that remained was not sufficient to resist this new attack, and the fever made large drafts on the minimum of strength.

Surely and rapidly the powers of life ebbed away, and during the last forty eight hours, the mind, whose powers had been hitherto almost unimpaired, found the weakened brain an inadequate instrument. ¶ "A kind Providence spared him severe physical suffering, and his end was peaceful. During the last hour of life he seemed once or twice to recognize his beloved wife and infant daughter, and just before the last gasp was drawn, his working countenance appeared seemed to indicate that visions of a brighter world were dawning to his spiritual sight. But the organs of speech were inadequate to express the feelings of the heart.... His ransomed spirit took its flight at 7½ A.M. Tuesday Feb. 14th, In the afternoon of the same day at 3 o'clock a large company of the people for whom he had labored so long and faithfully, and who had looked up to him as to a father beloved, assembled to pay the last tribute of respect and love to the dear departed. With them came many who were not Protestants, for he was universally esteemed by all who knew him. After brief exercises in English and Arabic, the people bore him to the Protestant burial ground just without the city walls, and here in the presence of more than a thousand people I presume, we laid the precious dust in the narrow house where it is to rest till the resurrection morn.

"And so has departed one of the most faithful and beloved of the missionaries of the American Board, leaving a bereaved family, a stricken station, a mourning mission, who feel, with a large circle of friends that the Lord has sorely afflicted them. "Even so Father, for so it hath seemed good in Thy sight."

The ranks of the Lord's hosts are being thinned, the standard bearers are fainting, the hosts of Satan are pressing hard for the victory, where are the men to close up the broken ranks? Are there not some among the young men of American Seminaries who will put themselves into the breach, and carry forward the conflict till the strongholds of sin are all carried by assault, and the banner of the cross planted above them?

I remain

Your obedient servant

Geo. C. Raynolds.

P.S. Please remember that the second letter of my last name is a.

Mardin, Feb. 15. 1877
Recd. Apr. 7,
Ackd. Apr. 9. '77

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Marun, near Harpoot
March 19th. 1871

Rev. Dr. Treat

Dear Sir,

Mr. Wheeler & myself are just now off for a tour to Arabkir. We left Harpoot yesterday, just after the arrival of a mail from America. Among other letters from A. was one from Mr. Allen, which I did not see before we left. Mr. Wheeler however tells me that Mr. A. remarked in it that our friend Mr. Parmelee was trying to obtain three new men for Van. I can but think there is some mistake about this, as Mr. P. was at the annual meeting last year when it was voted to ask for one new man for Van.

Mr. Henry S. Barnum & myself are now hoping to be able to go thither a year from this spring, & should be glad to have one good man to go with us. More would be a disadvantage rather than advantage, & I think the missions would unanimously protest against

March 19. 1871. W

Rec'd May 28.

Ansd. June 2. '71

wrote

Harpoot Apr. 3d 1871

N. G. Clarke, D.D.

Rev. & Dear Sir,

I improve the opportunity of Mr. Barnum's departure with the prospect of soon meeting you at Aintab, to pen you a few lines.

My last letter to the Mission House was written from Marash with reference to the death of our beloved Mr. Williams, but of course had not arrived before you left. I suppose you like for us to write occasionally of our work, & of any thing that interests us in relation to it. As I have before mentioned, my frequent absences have a good deal interrupted my lingual studies, but I am happy to be able to report beginnings, though feeble, in preaching. Since my return from Marash the last time in Feb., I have written three sermons, & have preached four times. I can not yet speak long extempore, or make the long prayer, but with help in the latter place & the aid of a written sermon I can get through a service quite comfortably. As I go out thus to the villages to preach, I not infrequently wish the people did not know me as a physician, it is so apt to draw off their minds from the spiritual matters appropriate to the day. Let me give an instance. Two or three weeks ago I went to the near village of Mezireh to preach. After service one of the more wealthy & prominent brethren asked me to go to his house to see his sister who was sick. I replied this is the Sabbath & I came down to preach, not to do professional work. He answered Ah! I don't wish that, but only that you come & say a few words to her & pray with her. Of course I couldn't refuse, & went. I found a woman quite sick, with serious chronic disease. I made some brief inquiries as to her physical condition, & then tried to ascertain spiritual state. A dozen times perhaps I directed the conversation in that direction, but every time they would bring it back to the physical. There were various reasons for not prescribing for her. First my rule is to see no patients save in consultation with our excellent native doctor Lisard, this was a case which would have demanded for more examination than I wished to give on the Sabbath, & third I wished merely to benefit her soul. After various unsuccessful efforts at conversation I offered a prayer as well as I could & withdrew. I mention this case merely as one instance among many. My experience is more & more confirming my convictions that medical practice among the people is not a means of grace, but rather a hindrance thereto, & I am very desirous to put forth my main strength in the direction of simple missionary labor. To this end I am thinking of being ordained at the coming annual meeting. If you see any objections to such a course please make them known. If you approve, I heartily wish you could be present at the meeting, to assist in the same. It was a great disappointment to me in common with the other members of our mission, to learn that you had given up the idea of making us a visit. I can't even yet give up all hope of your coming. I don't feel at all sure that such a journey would not really benefit you. At any rate after going as far as Aintab you can form some idea of its probable effect. &

if it should not prove unfavorable, I hope you will not fail to come. If you could only bring Mrs. Clark & Mr. Calhoun with you how delighted we should be.

I am happy to report my wife as in good health & hard at work. She has made fine progress in the language & has held meetings among the women in connection with Miss Seymour, weekly during the winter. Now as Miss S. is busy with school duties, Mrs. will aim to keep these up alone. She has also been with me once to a village & spent the Sabbath, holding a meeting with the women & I hope we shall be able to do more of this sort of labor together. We are anxiously hoping for the needed reinforcements for this field, & trust by another year to be able to move on to Van.

And now with high regard & kind remembrance for yourself & Mrs. Clark from my wife & self I remain

Yours very sincerely

Geo. C. Raynolds.

Harpoot, April 3, 1871.
Rec'd. May 29.

Harpoot Oct. 5th 1871.

Rev. N. G. Clarke

Respected & beloved Sir,

Having just returned with Mr. Wheeler from our long tour to the anticipated scene of my future labors, Van, I sit down to give you an account of the same. I had been anticipating the tour for several months as likely to throw light on several points connected with the opening of the work in our new field. I felt that it would be especially valuable to me as a new comer, and inexperienced in the mission work, to get Mr. Wheeler's impressions of the best mode of beginning, & his hints on various matters connected with the work. Now that I look back on the tour accomplished, I feel that I have no occasion to be dissatisfied with it's results.

We left home Monday August 21st, having arranged our plans so as to do the necessary amount of touring in the Haine district, & the Koordish field of the native churches, by the way. Of our visits in this region however I will leave Mr. Wheeler to give you a history.

Our second Sabbath, Sept. 3d was spent with our friends at Bitlis, who were living in in tents, at this mountain retreat. The journey from Bitlis to Van, 90 miles or thereabouts, we accomplished in three days. The road, for the greater part of the way, is within sight of the Lake, whose waters, reposing in quiet beauty amid the ramparts of the everlasting mountains, upon whose loftiest peaks the snows of the winter past still lingered to welcome the snows of the winter to come, presented a picture ever varying, ever delightful. At one point a rocky island gives shelter to an ancient monastery, famous for centuries as the seat of one of the three rival Patriarchs of the Armenian church. May we soon realize the hope, that the waters which have, in a sense, so long afforded support to a system of superstition and spiritual oppression, may soon bear on their bosom the messengers who shall bring an open Bible and a spiritual religion to the benighted dwellers roundabout.

The City

We reached the city of Van Wednesday evening Sept. 6th, and remained there one week. I think I wrote you something of the situation of the city a year ago, but you will pardon me if I repeat a few statements. The city is supposed to have been founded by Semiramis, as a summer resort from the heated plains of Babylon, and many inscriptions in the arrow headed character still attest its ancient occupation. The situation of the city seems to have been determined by the existence of an isolated ledge of rock, perhaps three quarters of a mile in length, which rises at right angles to the shore, near the south eastern corner of the lakes. At present the walled city, while containing most of the shops, is the residence of but a few of the inhabitants. The "gardens" (as any place where trees are found is called in this country) stretch away on two sides of the city to the distance of four or five miles, and it is here that most of the people reside, the men going daily to the city for their business.

We made an effort to secure a private house, somewhat removed from the markets, where we might make our head quarters during our stay, thinking the people might be more free to come to us there, than in the markets where every one would see them. We were unable to find one, however, and so we secured the most desirable room we could find at a khan, which we made as comfortable as possible, and where we displayed the few books we brought with us. A few callers made their appearance before noon of our first day, and we had scarcely finished our dinner before two young men dropped in who deserve more particular mention. The more noteworthy one was dressed with unusually scrupulous care in Frank costume, and in his general bearing gave the appearance of being somewhat conceited. Mr. Wheeler and myself exchanged some remarks in English, not altogether complimentary to him, and you may imagine our surprise when after a little conversation we learned that he understood English, and had even visited America! (It is possible however that he did not catch the full force of our remarks, for he remained with us, and showed a very friendly disposition.

They invited us to look about the city a little, and did not hesitate to commit themselves as our friends, by going through the markets with us. The next day they called again and went with us for a visit to the gardens, taking us to see one of the large Armenian schools, and also showing us the inside of two or three of the better class of houses, which we were glad to find, would, if they could be secured, answer very nicely for missionary residences; with comparatively little alterations. I should say with reference to the English speaking young man, that he was employed by the government as a teacher of the Turkish, in the Armenian schools. During the two days, Thursday and Friday, ~~of~~ which I have spoken, no unfriendly feeling was manifested on the part of any one. But on Saturday morning a change was ~~manifest~~ evident. A boy in the near coffee shop, who had bought a primer and begun to learn to read, tried to have us take back his book, saying that the priests had forbidden them to have any thing to do with us or our books. The boys in the streets began to call "Prot" after us, and our two friends of the previous day did not come near us.... After dinner Mr. Wheeler took a few books and went into the markets to sell them, and found no difficulty in getting a crowd about him. Once when he was in a crowd and some one in the outskirts of it began to call "Prot," he turned toward him and said "Thank you, you do for nothing what I should be willing to pay you twenty paras for doing. One of our missionaries went into a new place once and could get no one to come near him till he hired a small Turkish boy to follow him about and call "Prot" after him, and then people learned he was there and went to him and bought his books.

thank you." This was a new view of the case, and naturally the calls diminished. // At the hour of evening service we went to one of the chief Armenian churches, brother Avedis, the only confirmed Protestant in the city, going with us. Throughout the day we had circulated the notice that there would be two meetings at our room in the khan the next day. We waited with much interest to see what the Sabbath would bring forth. It came, and was a day long to be remembered. I wish I could convey to you an adequate idea of it's occurrences. We had scarcely risen from our beds when the boys began to gather in the court below, their attention being evidently directed to our room. Our breakfast finished, and the boys and young men began to throng our room. With them came a Turk of the baser sort, whom they were evidently trying to stir up to make a disturbance. No occasion presenting however, they gradually withdrew from the room, but remained in the vicinity to be ready for any emergency. As the hour appointed for the first meeting approached, a few came to attend it. Among them was the Avedis of whom I have spoken, & who, though not a member of any church, ~~having been kept~~ from joining the church at Constantinople where he found the truth; by the divisions among the church member. yet) gives good evidence of being a renewed man. Another man also came who, though not an avowed Protestant, seems honestly seeking the truth, and three or four others more or less friendly disposed were present. The Lord granted us a quiet hour for this first prayer meeting in Armenian, the only disturbance being made by a drunken man, and being of little account.

But the quiet did not long continue. A Turkish teacher and scribe came in, with a few other Turks— a man of venerable appearance and silvered beard. He took up a Gospel in Turkish and began to read to his friends. Perhaps partly induced by his presence, the room began to fill up with young men, and the court and corridor with noisy boys. Soon our English speaking friend came in with two or three others, having intended to be in season for the meeting. The crowd outside became quite noisy, and began throwing things into the room. At this our friend rushed out with his cane to disperse the crowd. A Turkish Colonel happened to be passing in the court at the moment and enquired the cause of the disturbance. He came up to our room, & we showed him our ~~Imnaltier a~~

papers from the Government, which we always carry with us. He read them and asked a few questions as to who we were etc. and said we must be protected. Accordingly he left two or three *zabtiehs* to keep the peace. Soon after one of the leading Armenians sent a messenger to call our friend the teacher, and he went, though somewhat unwillingly. The crowd now left us and we enjoyed an hour or two of quiet in which we ate our dinner. Soon after, a young man of the better class came to the door and said several young men wished to come and see us, but the *zabtieh* would not let them pass. We went and told the soldiers to allow those to pass who came with friendly purpose, and a company of about thirty of the chief men among the Armenians came in and seated themselves about the room. They had come for a discussion, their spokesman being a young man from Erzroom, now employed in the custom house at Van. He commenced by enquiring what we had against their church, and accusing us of calling it corrupt etc. Mr. Wheeler, who of course chiefly carried on the conversation, told him we had not come to malign their church, but on the contrary he believed that it's *doctrines* were in the main correct, if they would only live in accordance with ~~it~~ them and give the people the Bible in a language they could understand. He tried to get up a discussion on several points, among them the doctrine of transubstantiation and the saving power of the sacrament. Mr. W. told him the first was not a doctrine of this church, and after a little talk the young man was forced to acknowledge that they believed only in the spiritual presence in the bread. On the second point, being asked if the administration of the sacrament to a Turk would save him, he replied no there must be faith on the part of the recipient; whereupon they shook hands on that point also. The conversation, I am sure, did good to those who heard it. It would have been easy to repel and sour them, but the wiser course which was pursued sent them away with rather a friendly feeling toward us. During the hour or more that the discussion lasted, the room and doors and windows were crowded to their utmost capacity, some fifty or sixty people having listened to it. This ~~company~~ crowd having departed, the little company of honest enquirers who were present at the morning meeting, and a few others came for a second meeting. Mr. Wheeler was in the midst of his remarks, when a stir about the door announced that some body of consequence had appeared in the court below. Soon some one at the door announced that the priests were coming, and a few minutes later a Vartabed and Priest made their appearance. We received them with due honor, but when they were seated resumed the meeting. The Vartabed interrupted, saying they were sent by their superiors. Mr. W. told them "we are now having service; please wait till we are through". He tried to speak again. Mr. W. reminded him that we went to their service the evening before & made no disturbance, & requested that he would be as courteous. Again endeavoring to speak, he was told we had now business with God who was greater than their great men, & we should permit no interruption of that service. Seeing it was useless they went out. The meeting finished we invited them to return. They did so and told us they were sent by their superiors to say that if we had come as guests for a few days, and would keep quiet, well; But if we attempted to speak to their people etc. we must leave. The reply was, "we are not here as guests, for we are in our own hired room.

We have not now come to remain, but next spring we shall come with our families to *stay*. As to keeping still, God has given us mouths to speak with and we *shall* not keep them shut, and you *can* not. We have no fear. We have *firmans* from the Sultan, and commands from the King of kings; why should we fear you? Our present intention is to leave after three days, but if a disturbance is raised we shall stay to see it put down if it takes a month or a year. So if you wish to get rid of us quickly, be wise and tell your people to avoid disturbing us. Seeing they could not succeed in frightening us they took their departure somewhat crestfallen. This was about the last visit of the eventful day. It had presented an ever shifting scene, - now Turk now Christian, now friend now foe, now prince now peasant; and in the evening's quiet we were ready to lift up our hearts in gratitude for the mercies granted, and to pray that the words spoken might bring forth fruit in at least some hearts of those who heard.

During the remaining days of our stay we experienced no violence, and so left at the time intended. A word or two regarding individuals. The English speaking teacher did not come to his room again after the time when he was called away, but meeting Mr. W. in the street one day, he told him, in English, that they had threatened him with the loss of his position etc. if he came with us, and so he had kept away. Mr. W. told him it was a critical time with him, and as he decided now, so might be his condition forever. He acknowledged it, and expressed much kindly feeling, but whether he will be able to take a stand on the right side I can't say. The hopeful enquirer of whom I spoke as present at the morning meeting, was also present in the evening when the priest came in, and it happened that it was his own priest. We expected he would leave but he did not, & the next day he came and bought a ~~singing~~ hymn book, so that we could but hope he was already determined to take a stand as on the Lord's side.

// Now a word as to the information gained by the tour. We found for one thing an unexpected readiness to receive the Word of God. We sold all the Bibles and nearly all the Testaments we had with us, and learned that there were already quite a large number of copies of the same in different families in this city.

"We found, too, less fear on the part of the people to speak with us and purchase our books, than we had expected, and more who expressed an apparently sincere desire for our coming and residence among them.// As to the mode of opening the work there, it seemed to us that the missionary residences should be in the gardens, where an equal or greater access can be obtained to the people, and a far more healthful residence secured. I have great hope that with care in the selection and arrangement of houses, a residence in the gardens may be tenable during the whole year. If it should prove otherwise however, there are villages on the mountains within three or four miles, near which we could spend a portion of the summer. It would seem desirable to have two chapels, one in connection with our houses, the other within the city walls, the latter to have in connection with it a preacher's house, and a suit of rooms for selling books, and for medical practice so far as the latter shall seem desirable. A school will not I think be necessary at first, for there are already several large schools in running order, and nearly all the boys attend them. One has recently been opened for girls also.

1st We ascertained one day from some men who called to see us, ~~one day~~, that there was a region to the south east of Van, in what we had supposed was exclusively a Koordish speaking section, where a number of armenian villages were found, and the armenian language was spoken. They told us that a number of copies of the Bible in the modern tongue were found there, and one of the men displayed a really surprising acquaintance with the Bible, and a spiritual state of mind. This fact shows that the field we can hope to reach from Van is more extensive than we had thought.

While we were at Bitlis, brother Knapp made a suggestion, which if it can be put in execution, will make the working of the greater part of the Van field a comparatively easy matter. The suggestion was this, that a boat could be built to run on the Lake, and be propelled by horse power, and so rendered independent of wind and waves. Mr. W. and myself talked the matter over while at Van, examined the boats which they make there, noticed the height of the waves when the wind blew etc. and it seemed to us perfectly practicable, at a small cost, to construct a boat which should be of sufficient size to carry three horses and all necessary appurtenances, should have a cabin large enough to accommodate a family, and so render it ~~practicable~~ possible even for ladies to tour quite comfortably in all the region surrounding the Lake. With such a boat I think it would be perfectly practicable to cross the whole distance of the Lake in one day, where now two and a half are necessary to go on the shore. The great saving in time fatigue and expense of such an arrangement is manifest. But more than this, it at once seemed to me that this boat put the question of the occupancy of Bitlis station in an altogether new light. Since our last annual meeting at Mardin I had learned that Lake Van was navigable in the winter, and that boats were in the habit of crossing at all times. I said then, if the winds would always blow the right way, I do not see why the Bitlis field could not be better worked from Van than Bitlis. The introduction of the horse power element, seemed to take away the last difficulty. In this view of the case it was natural to broach the subject

Miss. Herald.

at Bitlis on our return, particularly as on our arrival there we learned that brother Walker had been assigned to that station. We talked with Mr. and Mrs. Knapp as to the comparative feasibility of working that field from the two centres. Mr. Knapp said that of his field, the Moush plain could be worked as well from Van as from Bitlis, if the work should prove a success. That the Khanoos plains could be worked as well from Van as from Bitlis. That the Guzelle Dere, the Akhlat region, the Zadwan region, and all the region bordering on the Lake could be better worked from Van than from Bitlis. There remain but a few villages to the south of Bitlis which by the assistance of the Bitlis church, and by visits from missionaries in the fall and spring can probably be as well or nearly as well worked as at present. This conversation with Mr. Knapp and what I had previously seen have given me the strong conviction that the union of the two stations should be at once effected, and that Bitlis should not be reinforced. Let me state some of the reasons for this conviction a little more fully.

1st The whole field can I am convinced be as well or better worked from Van than from any other point.

2d Bitlis is not a favorable point from which to work the field. The great accumulation of snow renders the sections most easily reached from the Lake, utterly inaccessible during the winter, the only time when touring is of much account. The other portions, as the Moush and Khanoos plains are at least as difficult of access from B. as from V.

3d The Bitlis church has reached that point where it will be better off without missionary residence than with. Of course missionary advice would not be withdrawn by removal of the missionaries to Van.

4th Other things being equal, a field can be far more effectively worked from one strongly manned station, than from two stations feebly manned. If there are not more than two men at a place they can seldom both leave home at a time, and consequently their touring must necessarily be less efficient. If four men are together at a station, two can be constantly touring if desirable, and still the families not be neglected. Under such circumstances there can also be a sufficient force for educating helpers. I would make this point even stronger, and say that I believe four men at Van can work the field as effectively as six at the two stations.

5th The economy of such a union of forces is very apparent. As once a full manning of the two stations there is a saving of two families and two young ladies. In any case there is the saving of an extra establishment, which is always the main expense in conducting missions and the great saving in the matter of routine work, as one man can attend to the treasury and book department, for instance for two united stations as easily as for one by itself.

A word or two regarding the objections which may be presented. The young ladies will naturally feel some reluctance to give up the school for which they have labored. But it is to be considered that it will not be labor lost, for the people will no doubt carry it on, only beginning a few years earlier than they would otherwise have done. The field opening before the young ladies will be greatly wider at Van than at Bitlis for there will no doubt soon be a Seminary there like the one here at Harpoot. Outside of this I hardly see any objections worth noting.

In view of all these facts the conviction is very strong in my mind that no extra expense should be incurred in the way of reinforcing Bitlis. Aside from this I was surprised to learn of the assignment of brother Walker after the statement in Dr. Worcester's letter to me of June 2d, that "The Prudential Committee are not wont, in any ordinary case, to assign stations to new men in a given field without the action of the mission."

You will remember that the resolution at the last annual meeting regarding the supply of the field, put the needs of Mardin station as the greatest; and requested the first suitable man for that post. I think the conviction of the paramount need of reinforcing that station has strengthened rather than diminished in the minds of most of the members of the mission since that time.

It was to express these views that the paper which you will probably receive with this was drawn up while we were at Mardin. The allusion in it to Dr. Treat's letter was intended to refer to the statement I have quoted from Dr. Worcester's, I having forgotten from whom it came.

And now my dear sir, hoping that we may soon hear of your safe arrival in America, and of your greatly improved health, I subscribe myself

Yours very truly

Geo. C. Raynolds.

P.S. The accompanying paper is not sent to the other end of the mission for signatures as it would delay its arrival weeks, and it is thought very desirable that brother Walker's heart should not be too firmly fixed on any one station.

Harpoot Oct. 5. 1871.
Rec'd Nov. 13.
Ans Dec 2

Kharpoot August 3^{d}. 1866

Rev. Dr. Clark

Dear Sir

It seems almost too bad to take up any of your time reading one of my letters when I know how busy you are, but your kind letter is yet unanswered, and as I have only words of good cheer to send, perhaps it may prove like a drop of cool water to you. I have heard from more than one source that God is greatly blessing your endeavors to awaken a missionary spirit in the hearts of the young men in our colleges and seminaries. We do pray, dear Sir, that God will give you a heart overflowing with earnest longings for the advancement of His kingdom, and so make you a persuasive power when you plead with young men to devote themselves to this branch of christian effort. I feel sure that He will. Miss W. wrote you from Sivas, giving you all the incidents of our journey. We remained there two weeks, receiving the kind hospitality of Mr and Mrs Bryant. Our stay there seemed unavoidable, as it did at Constantinople and Marsovan, and though we felt so anxious to reach Kharpoot and get settled in our rooms, and at work in studying the language, we were very glad to be present at the annual meeting in Const^{ple}, to get acquainted with the missionaries from all the stations who assembled there, to understand the work of each, and so become interested in it, as we could not otherwise have done. Mr Livingstone came half way from Sivas to Kharpoot with us, when we met Mr. Barnum. We enjoyed all our horseback ride very much, were hardly lame at all, and then only for the first day or two. The road was very dry, and with the exception of two or three days, the weather was not uncomfortably warm. I should not now dread the same journey at the same time of the year at all. Part of the country seemed very barren and desolate we have ~~written~~ ridden from morning till night, without seeing a person (besides our own party) a house or a tree. And yet the ground was so covered with flowers, that it seemed like riding through a garden. One night only, were we obliged to have our bedroom the same as the stable. Mr Livingstone said when he lodged there a few months before, the room was full of horses, but this night, we only shared it with a donkey, a cow and her calf, and a score of hens and chickens. But as a general thing, we were so sleepy and tired when night came, that our novel surroundings did not disturb us much. We were met about two miles from Kharpoot, by a large party of the friends here, and of young men & girls from the schools, in all about two hundred persons. It is a common custom here, and I think a very delightful one. Shall we not have the pleasure some day of going out to welcome you? I am sure at every station, I have heard the wish more than once warmly expressed, that Dr Clark would come out and make us all a visit. It was with no little interest that we caught our first glimpse of our future home. We had been riding over mountains and hills so long, that I had almost begun to feel that I was taking the veil. But now we find ourselves in a very cheerful circle, where all are wide awake, and find plenty of work to do. We board with Mr and Mrs Williams, and we can only say, "The lines are fallen unto us in pleasant places", and wish that every missionary might fall into as kind hands, and as pleasant quarters as we have. And there is such a spirit of harmony between all the members of the station, that it is a delightful atmosphere to dwell in. Then all hearts are full of thankfulness for the precious blessing of last winter, and desires that the good work may not cease.

Our boxes came about ten days after our arrival; all say we are unusually favored in receiving them so soon. We are now fairly settled in our pleasant rooms. Our windows overlook a large plain dotted with villages and vineyards, and at the background of this pleasant picture, is a range of the Taurus mountains. All the friends whom we have visited, and with whom we have journeyed, have been kind enough to teach us a little Armenian, so we had a little stock of words to begin with – we are now studying every day with a teacher. I am so glad that there are two of us to begin the language together. Mrs Williams says she rejoices with us that we do not have to plod on alone as she did.

I wish you could go into Miss West's school – the girls all look so intelligent and so interested, and are so respectful. I have been surprised to see with what readiness they quote passages from any part of the Bible. As I look at the results of her teaching, and remember that we are to succeed her, my heart would sink within me, if I did not believe that Christ chose us for this work, and led us here. He makes no mistakes, so we may cheerfully trust that He will work through us. I am sure I have seen no station which I would prefer to this. How good was God to lead us to such a pleasant field. And wherever we have been all have seemed to be longing and praying for the descent of the Spirit, yes, and believing too, that He will come.

I am glad you saw my father's cousin in Auburn, Mr Seymour. He took quite an interest in my coming. Dr Milne has not yet arrived here, though we suppose he must be on his way from Samsoun.

Miss Fairfield sends her kind regards to you. We both thank you for selecting the Tract Society books for us, and for the book of sermons which was your own gift. Thanking you for having been the instrument through God of sending me to this pleasant work, I am

your sincere friend,

Hattie Seymour.

Seymour
Harpoot: Aug. 3 1867.
Rec'd Sept. 9.
Ack Sept 19

Harpoot. Feb. 1st. 1868.

Dr Clark,

Dear Sir

Miss Warfield and I went with Miss West last week to Hooeli, a village about four hours from here, staying one night there. It was a very delightful visit to us, and I found on talking with Miss Warfield after our return, that our thoughts had both turned to Dr Clark, as one who would be interested in our first experience in touring. I believe we were the first fruits of your efforts to secure missionaries after accepting your office. It is very pleasant to feel that we are not merely writing to the Secretary, but to a kind and interested friend. We stayed in Hooeli at the house of Boghos, (Paul) a man who is like Mr Wheeler in some respects, enthusiastic, energetic and undaunted, giving his time and money freely to the work of the Lord. We were very much interested in his mother, a widow who lives with him, a woman of equal character and energy with her son, and who might be a great power for good, if she were only a christian. Mr Williams sent her a message by us, to the effect that he wished she would love Jesus, and I think it touched her very much. She told me she could not become a christian, for she was too old to learn to read her Bible. It was quite evident her mind was ill at ease. We talked to her in our imperfect Armenian, but if the Spirit only blesses those broken words, how powerful they may be. The family treated us with truly Christian politeness, that could not have been exceeded in cultivated society at home. It is true we sat on the floor, around a low table, and having no plates, we all helped ourselves with our forks and large wooden spoons, from one dish, but every thing looked clean, and we ate with quite a relish.

in Turkey. The missionaries here are rejoiced that it has come at this juncture, touching as it does, upon some points where the natives seemed to be in doubt as to the position of the Board: How much we all wish that you could come out and visit us. We do hope the day is not far distant when we shall go out to welcome you. With much respect,

Hattie Seymour.

Miss West tells us that it was far better fare than we shall usually find at the villages. We attended six meetings while there - Miss West holding three, two for the women and girls, and one for the children. The people have a morning meeting before breakfast, and one every evening. Kohar, the native teacher in our girls school, had also a class of twenty five women who met every day to study the Bible. It would have done your heart good to see how large the congregations were, both morning and evening. Boghos says on the sabbath, their new chapel is quite filled. And the women were very attentive in Miss Wests meetings. Perhaps you do not know how difficult it is in America to get Christian ladies to sustain a meeting among themselves but there, where not more than three or four are professedly God's children thirty or forty women come together for prayer, and many who have no hope, take a part in the meeting. The field there seems white to the harvest. The women told Miss West; they wished Miss Warfield and I would say something to them in English, and then that she would translate to them. But we preferred as soon as possible to try to speak to them in their own tongue, and so we both said a few words to them. Shall I give you an abstract of my first sermon in Armenian? I told them I wished very much to talk with them, but I knew only a little Armenian. I asked them all to pray for us that we might quickly learn the language so that we could soon teach about Jesus. Our hosts mother, of whom I told you, sat directly before me on the floor, looking up into my face; & I was glad for her sake, that I remembered the wording of that precious promise, "Him that cometh to me, I will in no wise cast out." I told them I wished they would all come to Jesus, and love Him with all their heart, and come to Him now, today. I can hardly call this an abstract, for it was about all that I said. I called them my sisters, and my heart did go out in love to them, and with an earnest desire that they with us, might know and trust the same Elder Brother as their guide and daily friend. I do feel that I want never to talk to this people merely to exercise my & memory but that I may always speak from an overflowing heart of the great love of Jesus. I want Christ and His love to be all my theme. We accompanied Miss West to villages, twice week before last, and twice this week. In one to which we went last Weekday, the Turkish boys had assembled on the roofs of the houses, and as we threaded the narrow dirty streets, they threw down mud upon us, so that we were glad to get under a shelter. They had been throwing stones into the house of the native helper that day, and had assumed such a threatening attitude, that he had gone to the Cadi to seek redress. The work is new there, and I suppose measures will be taken to teach them they cannot do these things with impunity. It is a great mercy that these Turkish officials stand in such wholesome fear of the English & United States governments, and know that our missionaries have such an all prevailing influence, in securing the removal, or punishment of those who fail to protect Protestants. Miss W. and I are making some progress in the language. We have translated in the N. T. as far as the tenth of John. We do enjoy reading the Bible in this new language, there is such a freshness in reading the same truths differently expressed. I do not know when the story of Christ's last days on earth, has touched me so much as when reading our lessons on

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this subject, and often I come upon some truth clothed in a new dress, that comes home with a sweet power to my heart. Every day we translate the English sentences in one of Fasquelle's French text books, into Armenian. We also try to talk to each other in this new language in our own room, and this we find a great help. If we could only speak to the natives, and understand them as well as we can read, we could go to work at once. I think naturally I must have something of an aptitude for learning languages, for even now, I love the study itself, and hope I am making some progress. I did not think much about the difficulties of learning a language before I came, but of course Christ foresaw it all. And it silences at once any fears which arise, that it would have been better for the work, for me to have remained at home, and another younger lady had taken my place, when I can see so plainly as I do, the hand of Jesus leading me here, and can believe so fully that it is His dear will that has given me this home, and this work to do for Him. And when I ask these brothers & sisters, if they were not filled with dismay when they heard of a teacher thirtysix years old coming to them, having the language to learn, they all speak so lovingly & encouragingly that I take fresh heart. Providence has very plainly seemed to direct Miss West to stay, and she will take another graduating class, in the school the coming summer, but all tell us the care of the school must come upon us. We do wish to assume the responsibility as soon as possible, for of course this is the speediest way of developing & strengthening us as teachers. Dear Mrs Barnum has early finished her missionary work, and has gone home - we all loved her for her amiability and sweet Christian spirit. We have passed through many days, this winter, of fearful expectation lest other dear ones of our number should be taken from us. We have read with our teacher today your letter to the churches

Harpoot, Feb. 1. 1868.
Rec'd. March 23.
Ackd.

Heubach Feby 1. 1868.

Mrs 324 Seymour

Harpoot, April 24th. 1868.

Dear Mr. & Mrs. Wheeler,

// "This is Friday night, and I have just come ~~up~~ from school with the feeling that I wish there were more school days in the week. It seems as if we only get fairly started, and then comes Saturday. As we are getting accustomed to our school duties, we do enjoy them, very much. There are some precious spirits among these women. We have now 44 scholars, and Mr. Barnum thinks we shall have six more; of course this includes the 4 Arabic and 3 Koordish women. These last know nothing of Armenian. Miss West goes down twice a day to her Bible and Theology classes. Mary [Miss Warfield] and I each have reading and spelling classes, and the beginners in Arithmetic and Geography. I do not use any text book in Geography, & so have an opportunity to exercise more of my Armenian. They all seem to like the study, and some learn rapidly. One woman from Geghi came for the first time yesterday, and has been ~~was~~ in my class these two days; and this afternoon she promptly pointed out, on the map, the great divisions of land, the oceans, and six of the divisions of Europe, giving the names herself, without my saying a word. I thought it was doing very well, for we only have 30 minutes time for recitation. ¶ "Mr. Allen was telling me about his students to day, - with what enthusiasm they take hold of their studies. Three of them have taken a house ~~near~~, ~~the~~ where we can look down on the roof. You can hardly look out, out of school hours, and not see them engaged with their books. Last evening one of them held the baby for more than an "hour, (I suppose ~~while~~ the good wife was getting dinner,) while the unoccupied hand held a book. ¶ "Why did God send me to this field, which of all others I should prefer? Of course we do not any of us like to feel that we are laboring in vain, and to-day, as I heard Mr. Williams read a paper designed for the "Evangelical Christendom," giving an account of the modus operandi of this work, and the reasons for adopting these measures, I could not help saying aloud, "Thank God for sending me to "Harpoot." It seems as if we are working to some purpose. ~~I do hope you will see the paper.~~ "I do not wonder that you are anxious to get back to this delightful work, with these dear brothers and sisters. I am glad I am one of them. Mr. H. S. Barnum, in his prayer last evening, thanked God, most heartily, for the congeniality and oneness among the members of this circle. I think there was a quick response from every heart."

Mrs Seymour
to Mr & Mrs Wheeler
Ap. 24. 1868

[illegible]?

Missionary Herald

Translation

The writer of this is the wife of Kevork (George) Enfiajian, a student in the Theo. Sem. She has had children, of whom only two are living. As she began late in life to study, she is not a good scholar, but is, we believe, a true Christian. Her "present" was 4½ lbs of sweatmeats.

"My honored, kind Teachers.

"Your dear letters gave us unspeakable joy, but I do not esteem myself worthy of this favor which the Lord has given me. I do not wish to conceal my deep feeling of love, and from the depths of my heart, I manifest my worshipful gratitude to the highest God, for giving me such beloved teachers and that you care for me. Your love is great to us. I offer my deep thankfulness likewise to you, that not looking at my poverty, you wrote me a letter.

We are prayerful for you. The number of our readers is now about 57. The pupils of the S.S. are 15 or 20 men, but they are careless and thoughtless, having enterely forgotten inward piety, and manifesting it not, only performing some outward rites and ceremonies. They think that thus salvation is attained. These days being Christmas, the streets are filled with intoxicated persons. They drink much wine here, and are very unruly. Oh, what a miserable condition is this! Therefore, let us ask of the Lord, that quickly He visit them, and may the light of the Gospel rise, and there be an awakening of hearts.

We are now well & the little girls also, but our spirits are greatly troubled when we see the careless state of the men of this region. We beseech again that you remember us and this region also in your prayers. May you give our loving salutations to Mrs Allen, Mrs Wheeler & Mrs Barnum, and we beseech that the ladies remember our weakness and pray for us, that we may be useful laborers in this place, working in the Lord's vineyard. The New Years present brought to us, according to our custom, from our pupils, I do not wish to enjoy alone, therefore I send to you also. I hope you will receive, as a token of love, our worthless present, though it may seem unsuitable. I send also two tapers, that when you use them, you may remember your humble pupil.

I remain your faithful pupil in Christ,

Sultan Enfiajian.

My respected, honored and beloved Teachers

You are not out of my thoughts. Truly for a month I would have written to you, but could not. I beseech you to excuse me. I give my loving salutations to you & beseech that for me you be prayerful. We are very well. We are debtors to you, & pray much for you, who have cared for us and educated us. We are very thankful in Jesus Christ that you came to us from the farther ends of the earth, spread the gospel of salvation, brought the news of our salvation, and taught us. The work of this village is very good now. Two sisters are learning to read. We have sold 12 primers & 4 Testaments. I cannot see your faces, but send your letters that I may be glad. I long for your letters of love. I am very weak, but I beseech you to pray much for me. I go to the houses & am well received. As waters seek the rills, I also for your loving letters.

I remain your sister

Markarede. (Pearl.)

June 25. 9 Teacher

Harpoot. June 25th 1869.

Rev. Dr. Clark

Dear Sir

Your letters of May 14th to Miss Warfield and myself, reached us by the last mail. We do thank you very much that you take the time from your many duties, to think of and write to us. And we do pray for you, that you may have health & wisdom & grace for these great, and often, most harassing duties. As to the health, we all feel sure it would be benefitted by a visit to Harpoot. The overland journey, wearisome as it often is to persons not very strong, almost invariably proves beneficial in the end. As I just glanced out of the window at the mud-colored houses and dirty streets, the thought came, "Not a very inviting place to which to tempt one". And yet I know it would be inviting to you - the warm, loving welcome we should all, missionaries and natives, give you; the pleasant accommodations, which after the long stay in khans, makes these homes seem like a Paradise; but, greater than all, the seeing the work here, which God has so greatly blessed, would amply repay you. And we know that other missions & stations are equally desirous of a visit from you.

I am very glad you have been to Rochester and have organized a society there - I expect my friend Carrie Bush will write me a glowing account of your visit & the meeting. You speak about my writing and trying to interest the ladies. I have written several times to the young people's missionary society in our again that you remember us and this region also in your prayers. May you give our loving salutations to Mrs Allen, Mrs Wheeler & Mrs Barnum, and we beseech that the ladies remember our weakness and pray for us, that we may be useful laborers in this place, working in the Lord's vineyard. The New Years present brought to us, according to our custom, from our pupils, I do not wish to enjoy alone, therefore I send to you also. I hope you will receive, as a token of love, our worthless present, though it may seem unsuitable. I send also two tapers, that when you use them, you may remember your humble pupil.

I remain your faithful pupil in Christ,

Sultan Enfiajian.

June 25. 9 [illegible]

My respected, honored and beloved Teachers

You are not out of my thoughts. Truly for a month I would have written to you, but could not. I beseech you to excuse me. I give my loving salutations to you & beseech that for me you be prayerful. We are very well. We are debtors to you, & pray much for you, who have cared for us and educated us. We are very thankful in Jesus Christ that you came to us from the farther ends of the earth, spread the gospel of salvation, brought the news of our salvation, and taught us. The work of this village is very good now. Two sisters are learning to read. We have sold 12 primers & 4 Testaments. I cannot see your faces, but send your letters that I may be glad. I long for your letters of love. I am very weak, but I beseech you to pray much for me. I go to the houses & am well received. As waters seek the rills, I also for your loving letters.

I remain your sister

Markarede. (Pearl.)

One thing I had almost forgotten which has often been in my heart to say to you. Perhaps you will remember that when we came away you gave us some books. One has especially been blessed to me, "Words to Winners of Souls". I never read it, (& I have read it several times,) without feeling reproached for my own little love for souls, & ashamed of my half hearted endeavors to save them. Reading it invariably wakes me up to new desires & new efforts. So I have often felt that I wanted to acknowledge to you, the good this precious little book has done me, & to thank you for giving it to us.

church, & to the Ladies prayer meeting connected with the Westminster Church, formerly a mission school of ours. And these ladies delegate one of their number to answer my letters, so that we keep up quite a pleasant correspondence. Then of course, I write to my dear pastor, Dr Campbell who sends me in return most delightful letters, always answering mine the same week he gets them. Not long ago, he made the proposition to write once a month if I would. Then again, we missionaries have divided among us the labor of writing the letters to those Sabbath Schools or individuals, who have given money for the support of students in our schools. I am sorry these letters have been sent in such a way, that you should not know that the donors had received acknowledgments. I enclose one to you today. Mr Wheeler wished me to look after this thing, & so I take the Heralds as they come, & see that the letters are written to those who contribute for our schools. We always intend to send with ours, a letter from the pupil supported.

W. W.

And now I must tell you a little about our work — Miss Warfield's and mine. I think she wrote you last winter how much we enjoyed going to the near villages with these missionary brothers, to hold meetings with the women, and also to do what seemed still more profitable to them, — & talk with them individually. At one meeting, I had one hundred women present.

Then again, we had requested our pupils at the close of school last fall, to write to us during the winter of their work in the villages to which they were to go, as the

Markgreene. (Ocare.)

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wives of preachers or as teachers. These letters kept coming in all winter, and helped greatly to keep up our prayerful interest in our scholars, as well as to give us an opportunity to send back encouraging and loving words to them, which we know they greatly prized. And it was useful to us also, in making us more skilful in writing Armenian. I ~~thought I would~~ will enclose two or ~~three of their letters. to you~~.

"We have now 50 pupils in our school, 17 girls and 33 women. Twenty ~~20~~ will graduate this fall. We shall be very glad if, each year, the school increases in pleasantness to us, in the same ratio that it has already done so. We enjoy it now more than I can tell you. A very pleasant feature ~~in our school~~ is this; Every night, after school, the Christian women among the pupils assemble in one of the recitation rooms for a fifteen minutes prayer meeting. Sometimes the fifteen is prolonged to thirty minutes, there seeming to be no place to break off; one confession of coldness, or expression of gratitude, or earnest prayer, following another in quick succession. And at the same time, the girls, in three respective rooms, are sending up the voice of prayer for a blessing on our schools. We think these meetings are productive of great good in keeping each one alive and awake to her own spiritual condition. And we are earnestly hoping that God will give us that baptism of the Spirit we so greatly need. ~~And~~

Another thing we have found most profitable. Last summer we visited all our pupils in their homes, and as we spent evening after evening in this way, we felt that we could not afford to do without the influence it gave us among ~~us~~ ~~papils~~ them. In school hours we have little time to cultivate any social feelings between ourselves and them; but as we go to their houses, see their children, and understand their trials and circumstances, we feel better prepared to sympathize with them, and we ~~do~~ know it greatly endears us to them. We have this year visited most of our scholars, - those who are sick, several times, - and after vacation shall try to go the rounds again" // In two weeks, we shall have a vacation of ten days.

Mrs Wheeler after a three months siege of sickness is just able to be about again. Word has come to us from Mr H. S. Barnum, that he left Sivas yesterday, and will be with us a week from today. We shall all greatly rejoice at his coming, on account of these overworked brothers. Miss Warfield sends much love. Mr. Barnum thought it would be a good plan to tell you what letters for S. S's Miss W & I had written, & I will ~~so~~ so far as I can remember. Panama Pres. S. S. N. Y. - Ripley. O. S. S. Mr. ~~Bliss~~ Bearce Supt. - Romeo Cong. S. S. Mich. - Infant Class S. S. Lansing Mich. - D. B. Hixon N. Y. - Miss Clara Roby for young ladies prayer meeting Brockport N. Y. Capt. Smith Weare Spencerport. Monroe Co. N. Y. - Miss Vickery of Weymouth Mass. Lake Erie. Fem. Sem. Ohio - I have written to this Sem. for two years. ~~Mariana~~ ~~[illegible]~~ Rev. D. Garland Bethel Maine. - Miss Mellens Bible Class Wheaton Sem. Norton. Mass. - Arlington Mass. Dea. Burrage. - D. R. Bliss. Reading Mass. Cong. S. S. - Syracuse N. Y. S. S. Hooker - . Salem Mass. The missionary brothers have also sent many letters.

Most sincerely Yours Hattie Seymour.

Harpoot, June 25. 1869.
Rec'd Aug. 3.
Ans. Sept. 24.

Markgrove. (Weare.)

Harpoot Aug. 11th 1870.

Rev Dr. Clark

My dear Friend

I dont know why I shouldnt speak out the warm welcome that is in my heart for you on your reaching home, unless that it will take up some of your valuable time to read it. But I do rejoice in beleiving that you are safe home again, and hope that your long journey has brought you back refreshed & invigorated for the great work before you.

I saw in the Evangelist that you stopped at Rochester over the Sabbath on your way westward. I suppose you saw Miss Carrie Bush. She is now four days out from Marsovan on her way to us. I am sorry she must take the long journey without a lady friend, though I know Mr H. S. Barnum, who accompanies her, will do all in his power to make it pleasant. Traveling over the dried up plains and barren mountains, under this hot August sun is rather trying, though the journey almost invariably proves beneficial to the health in the end.

How good was the Lord to have an associate ready for me, when He called away dear Miss Warfield. Miss Carrie has been one of my most prompt correspondents - her letters have always expressed the deepest interest in our work, and also a wish to be a sharer in it. In a letter received two days after Miss W's death, she wrote: "How I do want to go to Harpoot, & work with you. Wont you and Miss W. put your heads together and conclude you want a third teacher?" So when I must choose a colaborer, to whom could I turn but to Carrie, believing assuredly that she was the Lord's chosen one for the place. I love to look at the steps by which He has led us together. Notwithstanding the difference in our years, we had formed a strong attachment to each other, founded I think chiefly on the congeniality in our religious tastes & feelings. The Lord has made us mutually instrumental in bringing each other to Turkey, for it was at her house that I saw you. I trust God will give us many happy & successful years of work together. May's memory is a very precious one to me & always will be. He only knows why He took her & left me. As one has said, "I think He has a greater work to do in me than by me." It seemed as if we could not spare her, but she was ripe for heaven.

// "Although Miss W. is not here to plan & labor with me, the school has never been so delightful to me as this year. The scholars are so obedient, & loving, & anxious to please me, that it is only a delight to go

down stairs among them. I know God's Spirit is among
tr us, it is true, in a quiet, still way, but I think there are
but few, either among Christians or the unconverted, who
do not share in His blessed influences. I have a good
hope that two, from those who entered this year, have
already passed from death to life, and a trembling
one for one or two others. Kohar, our assistant teacher,
is a treasure, & her heavenly mindedness makes her
influence among our scholars invaluable. Mrs Reynolds
has a daily reading class, & a singing class twice a
week.

I have written the enclosed letters to S. Ss this week
in snatches of time between lessons, & before and
after school. Although writing so many letters, makes
quite a demand on our time & strength, I for one, gladly
do it, for the sake of the interest it excites in our
work, & the prayers that will be offered specially for
us. I should be very sorry to have S. Ss & individuals
give their money for the general Mission school fund,
instead of designating certain schools. I always rejoice
at the rich treasures of prayer that are to accrue
to us, when I see in the Herald that money has
been given for a pupil in our school. I should be
afraid where the giving is general, the praying would
be general also.

I am sorry Mr Chapin thought we had been lax in our duty about writing to S.S. for I know it has always been the custom of the missionaries here to send letters in such cases. I have kept a book for about two years, & from letters from the Missionary House, & from the Herald, have taken all the names of S.S. or individuals giving for our school. With the exception of Little Compton R.I. & the names in the last two numbers of the Herald, these have been written up. And these last have been designated to different members of our station, & letters will be forwarded soon. Little Compton gave only $5⅓, so writing there has been put off. But they will yet get a letter. Of the seventeen girls in our school, thirteen have been taken, & I have sent Armenian letters, with the translation, from every one of them, & from the women adopted also. We do not write in the winter, as, our school not being in session, we do not have ready access to our scholars, & so cannot get letters from them. It adds so much to the interest of a school in their chosen pupil, to have a letter from her, that I dont like to send mine without one. We, of course intended to accede to your request to send our letters through you, but thought while you were away it would make no difference. Hereafter we will always send through the mission House. With earnest wishes & prayers for your health & usefulness,

I am Yours truly. Hattie Seymour.

Aug. 11. 1870
M. M.
Recd Oct. 18

[illegible] Report

[illegible] 11, 1870 VI

Buffalo Observatory.
May 19th. 1868.

Dr. N. G. Clark,

Dear Sir,

I was *rejoiced* Friday when I read your letter, and found I was accepted. I hope my Saviour will never leave me to bring disgrace upon the cause.

Sabbath afternoon I took a retrospect of the last eight or ten years, thinking how God had led my mind and heart on this missionary subject. I can hardly realize that all these hopes and fears are to be things of the past; that God has really accepted me for this great work.

How much better He has been than I could have expected. He has made the way so very plain that I could not doubt if I would, and it seems as though after all this, it would be wrong for me to doubt for the future. It is true the work is great, and I a weak, but Christ has promised strength, and cannot lie, so I can feel no anxiety.

I have often felt as though I could not contain myself, when I have heard the missionaries begging for help, but God's tim had not come, and I suppose I was impatient

To tell you the truth I do not think I wa fully consecrated to the work till last August

I never felt till then, as though I could hardly go alone so far away. I was determined to accept no offer unless it came from a missionary, till I was so old there wou be no hope of going, but to start myself and go alone, required more courage, and I thoug too, that I had taught so little you would not want me.

Since God has brought me to this decisi there has seemed to be a constant moving towards the end for which I have so long prayed. I feel as though I wanted to ta your hand and thank you, and all the others too, who have had anything to do in helping forward my appointment. I know you will say it is all God who has done it, but I have thanked Him and want to thank you too.

I want to learn everything that I can about my work before I go, and expect even then that when I try to go to work it will seem as though I knew nothing at all.

Respectfully yours,
Cyrene O. Van Duzee.

Miss C. O. Van Duzee

Buffalo, May 19. 1868.

Rec'd May 21

Miss C. O Van Duzee

Buffalo Observatory.
June 20th. 1868.
Ans 24th

Dr. Clark,

Dear Sir,

I received your letter yesterday morning. Had previously received the parcel of letters of which you spoke They are very interesting. Thank you for sending them, but of course you do not wish me to keep them. Shall I send them back to you?

Monday, June 22nd. Company came and interrupted me Saturday night.

Mr. & Mrs. Parmelee wrote letters that I received Wednesday, telling me just what you did about the sailing of the ship, and Saturday night my boxes went to the express office.

We sent by express for fear that if sent as freight they might be delayed on the road

I will inclose lists of contents.

My bureau is a little washstand bureau with two large drawers, and two small after the man had packed them, he lift it from the floor without help, so we ha no idea that the box would make it ov 160 lbs. did not even think it would come up to that, but the scales registere 178 after boxing; the express wagon was waiting at the door, and we could not ope the box. It seems as though there must be some mistake about the weight.

If you think best you can have the bureau unpacked. You told me to write to you "as one of the family" so I will leave this with you, as I would with my own father. I am very, very sorry it should have happened so. The man at the furniture rooms said there was no need of boxing the side boards of the bedstead, and as the express-man was at the door (he came rather too quick, and was in a great hurry,) there was no time to parley, so that will have to be left to more experienced hands. The furniture is put together as soon as it arrives here from Boston, and they said they could not take it apart, without breaking it in peices, and so spoiling it. Mr. Parmelee told me to pack my saddle. I believe I have purchased just what they told me to. so far.

There are a few things left. Would you be so kind as to send me a check for $75.00. – That I think will cover everything, and perhaps pay my expenses to New. York.

Friends here have been very kinds. Have given me money and useful presents. and the Ladies of the North Church sewed for me all last week.

I suppose you will want an account of the manner in which the money drawn from the Board is spent.

Mrs. Parmelee said that the subject of my furniture was talked over at your breakfast table. so it will be proper for me to explain myself.

I used an extravagant expression when I asked for such old furniture, and it seems they thought I was in earnest. I thought they might have furniture which, though it ha been used, was still good, but that being a stranger to them, they would perhaps feel delicate about offering me any but *new*.

It was not because I thought "anything wa good enough for a missionary". I want, a expect to have, a comfortable and cheerful room.

The more I learn about Erzroom the bette I like it, and am *very glad* I am going there. God has ordered everything about m station, associates, and departure; a great deal bette than I could have asked. I expect to be hap for I know He will not leave me now.

Sometimes when I think what is before me, I almost tremble, but I feel so sure that God has called me, that I cannot doubt and so try to cast *all* my care on Him. Is not this right? Any advice that you can give me, will be most thankfully received

I am most
Sincerely yours.
Cyrene O. VanDuzee.

Buffalo. June 25th. 1868.

Dr. N. G. Clark.

Dear Sir,

I have received a line from Mr. Parmelee saying that our goods will be sure to arrive at Trebizond as soon as we do, and to pack everything I did not want before reaching there.

So I have packed a few things that I had forgotten, and some that I should have wanted for the overland journey, and will send them to the express office this afternoon. I think they will reach Boston by the 27th.

I am delighted to think that we are to have associates. Hope you have not had too much trouble with that bureau.

Sincerely yours.

Cyrene O. Van Duzee

Contents of box.

1 Comforter.
Oil lamp (glass)
Chamber.
Calico dress pattern.
Parian marble vase. (small.)
Calico dress, dark balmoral, flannel skirt.
3 wrappers, and water proof sacque.
4 Lard Lamps (tin) A present ~~for~~ to myself, and
each of the mission families.
Also a few little varieties.

R. J. Value

330

Erzroom. Oct. 20th. 1868.

Dr. N. G. Clark,

Dear Sir.

Mr. Parmelee has already told you of our safe arrival here. I enjoyed our company, and the whole journey, with the exception of the eight hours on the English Channel.

Sea-sickness in the hot sun, with no cushion softer than boards on which to lie, is not particularly agreeable. But the Lord has brought us safely through, and I for one, hope I may not have to return for many years. I wish I could have gone to Boston, and have seen you, and the many missionary friends I should have met there, but it was not best.

Not once have I wished myself at home again. As, I am where I have wished so long to be, and could I have known during the meeting of the Board last fall, where I was to be this fall, I should have been delighted. As I had expected no beauty here, I am not disappointed. Things are pleasanter here than I had anticipated. The people look active, and intelligent, (good material to work upon) and I want to talk with them. I have studied some every day since I arrived. Had my teacher for the first time in just two weeks from the day after we came.

I do not think you could have put me into a family that I should like better than I do Mr. Parmelee's. They are very kind to me. I am thankful to be so pleasantly situ-

Miss Cyrena O. Van Duzee
Erzroom, Oct. 20. 1868.
Rec'd Nov. 19.

ated. Perhaps I shall be homesick by and by, but it seems as though my "Father" was present with me in such a way that I could not be ~~otherwise~~ otherwise than happy.

The lonesome feelings have come several times, but there was no place for them to stay. They may find a place hereafter, but I have trusted so far, and can trust for the future.

When I look at the work, and think of what you at home expect of me; that looks large, and I feel small and weak, but Another steps between me and the work, and the burden is gone. Trusting that He will always do this,

I am

Yours truly,

Cyrene O. Van Duzee.

Miss Cyrene O. Van Duzee
Erzroom, Oct. 20. 1868.
Rec'd Nov. 19.

Ans'd — sec. to
The welcome to
the [illegible]
[illegible]

Erzroom. Oct. 21st. 1869.

Dr. N. G. Clark.

Dear Sir,

It has been a little over a year since I arrived in this city, but it has been a pleasant year to me, and one in which I have learned much more than I have taught. True there have been many lonesome hours, but never have I regretted entering the missionary work. The happy hours have far outnumbered those of sadness, and Mrs. Parmelee tells me I know nothing about homesickness, because I have never lost my appetite.

I will try to tell you now what I have found to do during the year, or rather what the Lord has put into my hands. In February I commenced a writing class keeping the girls an hour a day, and exercising them besides in Arithmetic and Singing. This helped to prepare the way for my girls' school, which was opened on the first of April; by showing me what girls it was best to receive, and accustoming their ears to my stammering speech. When school began it was with difficulty that I could understand, or make myself understood; but as there were only seven girls, they were easily governed, and besides I could talk easier every day.

Three weeks after, the wives of the students came from the village, and two young girls with them, seven in all, making fourteen scholars.

Since then two of the married women have gone back to their homes; three Armenians have been removed (I suppose by order of the priests); and other changes have been made, so that in all eighteen have been in school at different times during the summer, although there were only eleven when school closed.

One girl left because her parents would not buy her books, though they were able. The trouble was they wanted their money for clothes and ornaments. Under the circumstances of course it was not best for us to furnish books for her, more especially as she was quite young. One Armenian girl was twice removed and sent to an Armenian school, but she cried so that her parents had no peace till they allowed her to come back. Then they appeared to have a happy thought, namely, that it was better for her to be Catholic than Protestant, so she was sent to the Sisters of Charity. This seemed to work better, and she was gone some weeks; but then she came back again. Asking her what she had learned she said "Nothing". However she only stayed two week. Meeting her since I asked her why she did not come, and she said she had the Ague and Fever, a very common disease, but which in her case might not have been the truth.

The girls have studied the Testament, Catechism, and Arithmetic besides Reading, Writing, Spelling, and Singing. They have committed to memory the first eighteen chapters of Mathew, and I have explained to them, their meaning, according to the best of my ability.

I think they have done as well as girls at home, considering who they had for a teacher. Certainly if they had been mischievously inclined, they could have taken advantage of my deficiencies in the language, and made me a great deal of trouble; but they have seemed to have no such desire. They have won my love by their obedient spirit.

Mrs. Cole, and Mrs. Peirce have heard the recitations in Catechism, and Mrs. Peirce took the whole school for a week and a half in July while I went with Mr. Parmelee's family to some villages on the Passin plain.

Three of the eleven scholars are the wives of the Students. One of these is a good scholar, and best of all seems to be a good, christian, girl. We think she will do good this winter. The other two did not know how to read when they came, and do not read well now, but if we had good hope that they were christians we should be glad, we cannot say that they are not, and for one there is a little ground for hope. They both say they will try to work among the women where they are to spend the winter, holding meetings, &c. and I presume intend to try. All we can do is to pray for them. Among the other scholars, there is one girl who, I think, loves the Saviour, and three more who are doubtful. These four are the children of Protestant parents.

The opening of such a school for girls raised some opposition among the Armenians, and they expected to open three schools for large girls, in different parts of the city, one very near us.

But they were to stop and put up buildings, which in slow moving Turkey would take sometime, and we fancy that before the houses are finished money will run low, and so the spirit grow faint. As it is we have finished one school year before they have commenced.

There is little general work among the women, and apparently no special interest. The other three ladies have done what they could; but each one has suffered more or less from sickness, so that they have been hindered from doing what they so much longed to do. The Lord has given me perfect health, but while I had the school I could not do much else. There are no native women here, who can visit from house to house except the wife of our preacher Nickoghose. She is a bride, only fifteen or sixteen years old, and has just come from Harpoot, where she has been in school two years. With her I expect to visit among the women during the winter, and should commence at once but she has the Ague and Fever, besides she is just begining to keep house, which with making preperations for winter keep her pretty busy just now. Dont you think I need an associate?

There is *no one* on whom I can depend to visit with me among the women this winter, and the visiting *must be done*, if I have to go *alone*. Another lady could find *enough to do*, and if she was a physician it would be better still. If you could not find a suitable lady physician, or did not think best to send one, Mr. Cole has a sister who would be glad to come immediately, if you saw fit to accept her. I do hope you will think it best to give me an associate.

My sister writes that she met you in Buffalo, and that because I had not written, you concluded I must be afraid of you; but I thought I would wait until I had something about which to write. - She wrote that you said you had written two or three times to me, but I have received nothing from you except a line on the bottom of a circular last spring. I did not wonder at this, for I knew you had so much work on your hands; but if I have lost the letters I am sorry. I hope it will not be so in the future. It rejoices us to hear of so many new missionaries leaving for their fields of labor, but grieves us to hear of debt again. May the Lord who holds the hearts dispose the people to give, so that next year there may be surplus instead of deficiency.

Respectfully yours.

Cyrene O. Van Duzee.

Erzroom, Oct. 21. 1869.

Rec'd Nov. 17.

ack'd Nov. 29. C

Erzroom, Oct. 21, 1869.

Erzroom. March. 3rd. 1870.

Dr. N. G. Clark.

Dear Sir,

I received your kind note written by the hand of another some time ago, for which many thanks. I hope you were well long before that reached me.

Sickness has been in our little circle, and although so few in numbers before, the Lord has taken two to be with Him, our little pet Jennie, and our dear sister Nellie.

Little Jennie went through the dark valley first. We had no idea that she must go till two days before she died, and it came like a thunder-bolt upon us all. How could we spare the laughing little one? What would her poor sister do all alone? Wouldn't the Lord give her back to us again? But no; we must watch her down, down through the dark valley, powerless to aid.

God wanted her sweet little voice to sing His praises in Heaven.

She died calling "Mamma, Mamma," and it was not long before her mother joined her, never to be seperated from her again.

We had known that Nellie must go; but she failed so slowly, that we hoped she had some time yet to live, and we cannot help thinking that she might have lived, *perhaps* all next summer if Jennie had not gone. But this was not to be. She, too, was needed in Heaven. Her sufferings during the last few weeks were terrible even for us to see; how much more for her to bear. But she was very patient. Sometimes when her pain was so intense that she groaned with every breath, she would say "Oh! I must be patient" and would silently bear what the Lord had sent.

The last few days were the worst of all. Our hearts ached at the sight of her sufferings, and much as we wanted her to stay, we couldn't but pray that the Lord would take her.

"Many, and earnest were the prayers for her recovery from us, and from the people here. The women and girls prayed so sweetly for her, and feel so sorry now that she has gone. A great many tears were shed at her funeral, ~~and~~ one little girl cried as though her heart would break, and since then there have been many expressions of sorrow from them.

And they may well mourn, for if there has been any advancement in the work here lately, it might all be ~~laid~~ to her courage in coming back here to die. She has been a faithful adviser not only to her grief-stricken husband, but to us who are just learning to work. Her judgement was excellent, and at times her ability to read character was ~~almost~~ wonderful. I had learned to depend on her for advice in almost everything, and to tell her all my little joys and troubles, almost as I would my own sister;" and then too on her decision for, or against, depended my coming to Turkey; so that I owe to her as an instrument in the hands of the Lord the fulfillment of my dearest plans in life.

"She was very energetic, working when almost any one else would have been in bed; taking charge of the Women's meetings, and visiting at their houses, long after we thought she was too weak to do so, and long after it cost her a day of increased pain afterwards, showing that her heart was as warm as ever, though her strength was gone. And when she was _forced_ to give up the work she continued to pray for its advancement till her latest breath.

It will never be known in this world how much good she accomplished, though she often mourned that she was a "hinderance to the work"—so untruly did she judge herself. But Jesus is rewarding her now, and all we can pray is, that her death may be blessed to us, and to the work here, and that the Lord would make up to us in His presence what we have lost in her departure.

In closing I will say that after I was out of school, I visited at one two or three houses nearly every day until the middle of December. In some places I was received with coldness and almost rebuff, but generally was at least kindly received, and sometimes the Truth was eagerly listened to, and apparently treasured up. I liked that part of my work very much, but could not talk as I wanted to, for two reasons, one was deficiency in the language, and the other was that my heart seemed so cold. Since the latter part of December I have been almost constantly with the sick in our own circle; but have I not just as truly done the Lord's work as if I had been among the people constantly? I think so, and rejoice that I have been able to help these suffering brothers and sisters. It is much easier to do, than to bear, and I had rather be well and help the others, than to be sick and need care.

Respectfully yours.

C. O. Van Duzee

Erzroom, March 3. 1870.
Rec'd April 8.
Ans. Apr. 11

Miss Heald

Erzroom, March 3. 1870.

Erzroom. July, 17th. 1870.

Dr. N. G. Clark,

Dear Sir,

I have just returned from Bitlis, where I passed a most delightful week. It was my first experience at Annual meeting, but was so pleasant that if practicable I should like to go every year.

Perhaps when I tell you what was voted there, you will say I have a particular reason for being pleased, and so I have, for the good brothers voted me an associate of my own choice. They acted as though they wanted me to "speak in meeting", and I was forward to do so considering the subject. Afterwards brothers Parmelee and Pierce spoke for me, and then the thing was decided, though whose speech did the work, or whether the minds of the Reverand gentlemen were unalterably fixed before, I know not. I can add, that I care not, so long as my request was granted.

Now will my choice and yours of the Board agree? The first one I would name is my sister. You have already written inviting her to Syria, but she told you of her eyes, and you advised her not to go. Would they prevent her coming here? It seems to us here that they would not, for the climate is cold, colder than Buffalo, and we have had no trouble whatever. The natives often have sore eyes, but we think the great reason is lack of cleanliness.

If ~~xx~~ the climate is the cause why should we not suffer? Mr. Parmelee's eyes failed while in the Seminary, but with little care, have given him no trouble here. It seems to me there is no organic weakness, but that her eyes have suffered from the use of the Telescope. She has spent a great deal of time in our dome, often the greater part of the night, in searching for, and drawing nebulae (in which work she has been very successful) and then after two or three hours of sleep, has gone to school and taught all day, which would be likely to tell on her eyes, and general health. It seems as though rest and the journey here would strengthen her eyes greatly, perhaps cure them. She has the reputation in Buffalo of being a most excellent teacher, and is ready, yes, would gladly devote herself to the missionary work. It would be a great deal pleasanter for me to have my sister than any one else of whom I could think.

//"Perhaps you would like to hear of the work among the women in the village of Heramik, which we visited the two Sabbaths we were on the journey to, and from Bitlis. Our tents were pitched in Chevermeh ~~both times, and~~ In this place there is a pastor, and a good work going on. Heramik being only three miles distant has felt the influence, and ~~have~~

W.W.

has a chapel, and quite a Protestant community. The first Sabbath, Mr. Pierce and I went there, and while he talked with the men, I was invited to another house to talk with the women.

"After some conversation I asked them if they had a women's prayer-meeting in the village, they said there was none.

Questioning them I found three who observed secret prayer, and appeared to be Christians, but they were afraid to pray before others. I tried every means in my power to impress on them the duty of public, as well as secret prayer, for the sake of the poor sisters around, and told them that in the meeting I would hold an hour or two later, I should call on them to pray. Soon after I went to the chapel, and after Mr. Pierce had preached, he and the men went away. I was left with some sixty women and children, and four or five men at the back of the room, as spectators. After a good deal of effort they were stilled, and I read and explained, sang and prayed, often stopping for them to become quiet, so that I could go on.

When I called on the women to pray, instead of three, five were ready. Then fourteen promised to come to a weekly meeting, and one who could read, said she would do so at every meeting.

"In this way things were left until our return, three weeks later. Stopping in Chevermeh, we again visited Heranik, and I was invited to the same house. Asking about the prayer-meeting, they said there had been one every week, with an attendance of eight or ten, but the reader had done all the reading and praying too. I talked with them more about their special duty in the matter of prayer, and arranged so that I could hear from them in the city, and see what they were doing. I was in the village ~~full~~ four hours, and nearly all the time, was reading, talking, and singing, to the crowd of women gathered about me.

It was delightful work, and I do hope some seed will prove to have been sown in good ground."

"We brought a girl, nineteen years old, from that village to enter my school. I have eleven scholars—two married women, and nine girls—four of whom might be called boarders. While I was gone Mrs. Cole took the principal charge of the school, and heard the recitation in Catechism all of the time. The work among the women here goes forward slowly, but we hope surely."

I wish my associate was here now with the language learned. We could both find enough to do; but I must wait a year and a half for that time to come.

Hoping the Lord has chosen my sister for Erzroom, I am

Respectfully yours.

Cyrene O. Van Duzee.

Erzroom, July 17. 1870.
Rec'd Aug. 20.
W.W. Aug Sept. 7

Erzroom. Oct. 26th. 1870.

Dr. N. G. Clark,

Dear Sir,

I thank you very much for the part you have taken in securing my sister to me for an associate.

The news seemed almost too good to believe at first. You know not how much joy you have given me, though you were only an instrument in the hands of the Lord. Mother writes that Mary is very happy in the prospect.

|| Some say they think no lady should come out single, but I believe the Lord has a work for us to do. Of course some things are unpleasant about our situation, we are so dependant, &c. but when we think of the good we can do, we ought to be happy. Perhaps more of my happiness is due to my pleasant associates than I think for.

I know a great deal is owing to them, for we are a happy circle, especially when complete, and all have been very kind to me. The married ladies work all they can, but it is impossible for them to do what ought to be done, and we single ladies just fill the gap. The work needs us, and we ought to rejoice that we are allowed to be co-workers with God, not stopping to count the cost. || I write this because one who visited here this summer told me she gave you some of the other side. It was no one in this mission. Of course there is another side which cannot be realized beforehand: but balancing the two, I can truly say that I find more joy than sorrow, and am glad, very glad I came here. Every life will have some trouble, and we should not escape in America. Health has a great deal to do with dark and light sides everywhere, and the loved sister of whom I spoke is not well.

My school closed on the 7th of Oct., with eight scholars. There were thirteen when I came back from Bitlis, but we felt pretty sure that some of them would not remain in the work. Just those doubtful ones dropped out, all but one, of their own accord. Mrs. Cole has heard the recitations in Catechism all summer, and while I was gone to the An. meeting she took the whole charge of the girls, having a native to sit in the school-room, and hear the easier lessons. They did pretty well, but of course it was an interruption. There has been sickness among them too, sore eyes, Ague, &c. which has proved quite a hinderance.

They have made progress, but not what I wanted to see, though I suppose I ought not to look for so marked a change as was visible last year. Sometimes I think I was not faithful enough, or perhaps I expected too much. Then it is possible they advanced more than I knew of. The last few weeks, after our company all left, I know I worked to the best of my ability, but somehow a feeling of discouragement is uppermost in regard to them. I love every one of my girls, and my work too, if all is not bright.

Death came and took sweet Alice from her mother's arms so that Mrs. Cole is now free to visit with me from house to house. We made eighteen calls last week, and hope that some good was done. The women have certainly improved during the year. I feel encouraged about them, and hope there may be something of interest to write in regard to them during the winter.))

As I have not mentioned Mrs. Pierce's name in connection with the work, perhaps you will wonder what she is doing; you would not, if you could see her baby. He is hardly six months old, but is large enough for a year, and weighs nearly twenty-five pounds. He grows so fast that his mother has to sew for him almost all the time. If you add fifty dollars for a common child, I think you'll have to add seventy-five for this one for he is uncommon. He's an embryo giant.

In looking over the list of contributions in the Herald, I saw my name mentioned in connection with the Women's Board of the West. Is that where I belong now? I have had no notice to that effect, but if it is so they will expect me to write to them. Would you be so kind as to let me know?

Respectfully yours,

Cyrene O. Van Duzee.

Erzroom, Oct. 26. 1879.
Rec'd Dec. 3.

Ackd Terry

Erzroom. Jan. 31st. 1871.

Dr. Clark,

Dear Sir,

I received a letter from home last week saying that my sister would not come. I am sorry, but all is right. No one else can be to me what she would have been, still for some reason it was best that she should not come. I suppose that you and Mr. Parmelee will have arranged it all, as it regards my associate before this reaches you. Will you please send the enclosed letter to her, whoever she is. I wrote it with reference to Miss Cole, for I thought she might be the one, but with the exception of a few lines it will do for another just as well.

Mrs. Cole is my companion this winter, and we make one or two calls nearly every afternoon. My mornings I spend in studying the language, and time flies very swiftly.

Mr. Parmelee writes that you talk of coming to Const'plo in the spring. Can you not come and see us, and bring my associate with you? We would give you a very warm welcome.

Please think how much good you could do us, and our work, and be persuaded.

Respectfully yours,

Cyrene O. Van Duzee.

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Diarbekir April 5th 1860.

Rev. R. Anderson DD.
Sec'y A.B.C.F.M.

Dear Sir,

I have just recd several doc-ments, printed & written, from your pen & hold them ready for the atten-ion of our Annual Meeting which is appointed for week after next at my house in Diarbekir. We hope on next week to greet our Mosul friends, Dr. Nutting, & Mr. Barnum of Kharput whom we expect as Delegate from the Arm. Miss. We are a little band, but if the Spirit be with us then it will e good to be here. I fear it will seem almost like a "Farewell party" in view f the departure of our dear Sister Cobdell & her children & of our bereaved Bro. Marsh. We will feel all the more orphaned as Bro. Wmes has left us so recently, & as the English Consul & family also leave us for Bosni Serai in European Turkey, & ~~no~~ successor has been appointed. Moreover we learn that the abandonment of this Consulate is mooted by the English Government. This will be very sad not merely for the Protestant work, but for the interests of humanity throughout this region. The mere fact of the presence of a representative of England to report has had no unimpor-tant influence in checking the unscrupulous rapacity of wicked oppressors. Of course the prospect of the abolishment of the Consulate gives great joy to the Mussulman population. You will probably recieve word from Mr. Knapp at Erzerum whither he has gone to make complaint to & if possible secure redress & protection from the Pasha, the Armenians having become exceedingly violent in their opposition until at length on the arrival of Hagob, whom I sent from Diarbekir to aid Mr. Knapp, it reached its climax in a mob in the Market place rudely setting upon Mr. K. & the helpers.

The news of Mr. Burbank's appointment I send tomorrow to Bitlis. It will greatly cheer our Sisters Knapp & Nutting there in their loneliness.

At our Communion on the 1st Sab. of the new Year we recd 8 persons to membership & on the last Sab. 5 more were propounded for admission, who will make the whole no. 73 as one has recently died. At the grave of this one a respectable Armenian Priest of the City listened attentively, as well as many Armenian friends, to the whole exercises. Our audiences have been very attentive & quite large during all the Spring & our people may built a gallery in the Chapel else we had been oftentimes seriously incommoded for want of room. The boys & girls of the S.S. have numbered as high as 112 but the average would be but about 90. The idea of a Jubilee Collection Contribution for the Board was presented to our people last Monday at Monthly Concert & they are beginning to respond.

The Congregation at Cutterbul acroſs the Tigris are experiencin
positive discomfort from the crowded state of the Chapel there & when
heat of summer comes on it will be impoſsible for the same Congregati
to aſsemble in the room. What we can do does not yet appear. A new Cha
is imperatively needed but how the $300 or $400 neceſsary to aid are to be secured
do not know. Of course at the present time such a sum for such an objec
cannot be asked from the Board. At Karabash some 4 or 5 miles b
yond Cutterbul we have commenced a school & gospel readings in a small
& inexpensive way & hope it may not be in vain.

Our good Shemmas writes this week from Mardin in great joy &
hope for the tokens of good which are there just now apparent. A spirit of
candid inquiry has sprung up in the minds of a number of intelligent think
ing Papists & they are searching the Scriptures as never before. A division
also among the Jacobites respecting their Patriarch, some desiring to put
another in ~~[illegible]~~ his place, ~~which~~ may result in good.

But I sat down to write with quite a different object in mind
from any upon which I have here touched. Your recent letters speak
much of the desireableneſs ~~of~~ of appointing Native Pastors to the care of the
Churches gathered here, to all which I ~~give~~ respond most heartily ~~assent~~. But I
wish you had given us your views more fully as to the pecuniary relat
of people & Pastor to be established on the acceptance of such a trust &
responsibility on the part of both. I have supposed that until the salary
2 of such Pastor could be rec^d in good ~~part~~ or wholly from the Congrega
tion such a relation should not be formed — & this this only has
prevented of a long time my moving in the matter of ordaining over
this Church our very valuable Helper B. Tomas, who is abundantly
fitted for such an office. I have hope that our people will ere long
be able & willing & glad to do much if not aſsume entirely the responsibility
of ~~[illegible]~~ sustaining a Pastor, but neither numbers, wealth nor di
position are as yet up to that mark. Now in such circumstances how
much must be demanded & secured ~~on the part of~~ from the people before
proceeding to ordain? Our brethren at Kharput think of ordaining Madros
over that Church this Spring but it seems to me decidedly that the advance
stage of the work in Diarbekir, the size of the Church proper, the peculiar fit
of B. Tomas & the one Miſsionary, beside other circumstances, render suc
a thing far more desireable here. Then there is B. Stefan at Hinee (Bro.
3 the Madros at Kharput) who is also not very unfit for the pastoral office, alth
I should not have the same degree of confidence in his good judgment as in the case
the two others. Mr. Wood is an old friend of his & will remember him. Will you b
so kind as at your earliest leisure to give me your thoughts upon the above? Ou
people in Diarbekir are manifestly improving from year to year in the matter of giving & I
think they w^d do something toward support of a Pastor but those of Hinee c^d do almost nothin

We are in pretty good health this Spring but our eldest child has been feeble for month
& both on his & my wife's a/c I question the expediency of our remaining in the city during
hot months, but I think that I must be here. With much Love & Sincere Regards

I am Yours Truly Aug. Walker

Diarbekir July 11th 1860.

Rev. R. Anderson D.D.
Sec'y A.B.C.F.M.

Dear Sir,

I can write but a brief note, but there are several things which I ought just to mention.

Our field really seems desolated this summer — Mr. Williams being in America & Mr. Marsh & Mrs Lobdell & children en route thither, Dr. & Mrs Haskell alone in Mardin — no one in Mosul — & I entirely alone here in Diarbekir with not even the society of my dear wife & children. My elder child has not been well since last summer's severe illness & at Kharpoot during the Meeting of the N. Arm. Mission was quite ill again, so, although it was very hard, we yielded to the united advice of the Missionary brethren & sisters, & my wife & children spend the Summer in Arabkir. I was about worn out on leaving Diarbekir & was ill several days at Kharpoot & detained at Arabkir some days longer than I intended by my poor eyes. It is three weeks today since I reached D. on my return & beside my Missionary work & care of Station have been busy with a/cs as *Mission* Treasr. & Treasr. of 2 other *Stations* beside Diarbekir. Now my poor eyes see the beginning of the end as Books are balanced, a/cs Current made out, Estimates for 1861 & Semi Annual Statement for '60 sent, & money distributed for the several Stations. And now for a word to you this morning, as I start, D.V. tomorrow for Mardin to aid & cheer our friends there where just now there is much to be done. I forwarded Dr. Haskell's letter to you by last Post with much pain. May the Lord of this wide harvest raise up laborers for this field. We feel that we are smitten & peeled, & mourn for these multitudes faint & falling & *dying* for lack of the bread of life. Mr. Williams is with you & Mr. Marsh soon will be & I feel as if I hardly need say anything about our position & work here. I *think* Bros Wms & Marsh understand & will present to you the need of two Missionaries for Diarbekir. There has never yet been more than one for the care & the responsibility & the work of the Sta. but I am sure it has never been so understood by the Prud. Committee The Tab. View & Annual Reports always have given *two* & even *three* foreign

Diarbekir Station. but no Reporters are more egregious liars than figures themselves ofttimes. I care not for myself but I do care for my people & the many multitudes around about for whom *one* Missionary in Diarbekir can do very little with the amount of secular business necessary in this central Station. It should be borne in mind that while Dr. Nutting is *nominally* my Associate & is a good Physician yet he is in Diarbekir but from ⅓ to ½ of any year & it may be seen how such an Associate may increase rather than lighten the care & labor of the *resident* Missionary. My opinion never has changed that Diarbekir is the point where the Missionary Physician should reside, but this does not militate against the necessity of two Missionaries for this Sta. Kharpoot Sta. would not give one of their *three* able Missionaries in exchange for a Physician, although there is there hardly a tithe of the secular business to be done for other Stations that is to be done in Diarbekir — what then *can* *I* do here alone?

You ~~have~~ will I doubt not ere the reception of this letter have heard from other sources of our purchase here of the late English Consul's *residence* for a Chapel. A variety of reasons & circumstances which I cannot relate here led to this step, & made us feel that Providence counselled to the purchase. Beside the excellence of the place & the comparatively low price (less than ⅓ of what it cost Mr. Holmes 3 years since) one reason which weighed with me perhaps as much as any other was the fact that with this we might hope to escape that almost inevitable endless amount of anxiety & labor & litigation which would attend any de novo building of a Prot. Church in Diarbekir even *supposing* we *could ever succeed in doing so in Diarbekir* without a mint of money — which I very much doubt. My hope is that this building may be paid for without calling upon the Board for aid or decre ing its income. Our Boys Schools are already in the premises & w have made ready the *Chapel Room* (by an easy throwing of 4 rooms into one) & will commence ~~to~~ worship there in a few weeks. We move gradually & cautiously that opposition may not be awakened.

Our School in the new building was commenced on a money basis & has now 60 scholars who have paid 3 piastres each for a 12 weeks term. I hope we shall soon be able to raise the rate with profit so that ere lon the school may pay for itself. Our Kharput brethren commenced on the same plan a little while before.

We hear nothing as yet of the appointment of any new Eng. Consul for Diarbekir. I hope one may come ere long - if for nothing else - to save from the clutches of enemies the Dragoman of the late Consul who is likely to be ruined by false claims & complaints now that protection is no longer over him. The French V. Consul, a native of Aleppo is as utterly mercenary & without conscience as Musselmans themselves.

I saw a few days since the letter recently rec^{d} from Bishop Gobat by that party here counselling them to be firm & assuring that a Priest & a Deacon were to reach Jerusalem from America within three months & come to Diarbekir soon after the heats of this summer had past. Also exhorting them ~~to~~ not to suffer to be sold a vacant lot of ground which is in possession of that agent of the party who went to Jerusalem & his Brother, as it will be wanted for Church purposes. It is a rather striking commentary on my letters to Bishop Gobat, that the ostensible Agent of the party here, who has all along until recently ~~been~~ conducted the correspondence with Jerusalem, & to whom, as the Agent of the party here, Bishop Gobat has addressed his letters, *is now in the City prison* here for keeping a house of prostitution! The ward in which he resides refusing to be so disgraced informed the Police who surrounded the house at night & carried him & the vile women to jail. ~~At~~ My letter of Feby '58 to Bishop Gobat has never been answered nor have I heard a word from there ~~directly~~ addressed to me since that. Their policy seems to me a little strange: I am certainly surprised at it

But my brief *Note* has become a letter in spite of me & I must stop although there is much that I w^{d} like to write of. I was glad to receive by this week's Post a letter from Bro. W^{m} safe in America. My good friend Dr. Pratt is there too. They are both men whom it will pay to have in America for a season but we want them back as soon as possible. They cannot be spared long. With warm Regards to the Com. & the Secretaries & the friends in the Missionary House who know me & asking fervent prayers for the Cause of X & souls in these parts I remain in love & esteem

Very sincerely Yours Aug. Walker.

Diarbekir July 11, 1860.
Rec'd Aug 23.

ack'd Jan. 17, 1861.

Am. Epis. Mission.

Prud. Com.

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Kharput Sep. 12th 1860.

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir.

I wrote you from Diarbekir July 11th & left the next day for Mardin where I spent 2½ weeks with Dr. & Mrs Haskell putting myself under the Dr's care for my eyes which have troubled me much for several years past. The work in Mardin is of such a character as gives me great hope. The Leaven of Truth is evidently working in the community & it seems to me its introduction has been most timely to save the Jacobite Comty from falling bodily into the hands of the Papists as has the entire Armenian Comty. At Cullut a very manifest change for good has been effected by the introduction of Gospel truth. The priests dare not encounter the little children who have learned to read the Testament & repeat the Commandments.

During the latter part of my stay in M. the news of the dreadful Massacres in Syria & Damascus began to come & excite in Moslems a thirst for blood ~~in Moslems~~ & ~~fear of~~ in Christians a fear of death. Particulary was ~~this~~ the case in Diarbekir & when I returned to my house in D. on July 31st I found many of the Christian families gone out of the City to places of supposed safety, the streets seemed unusually quiet & deserted, & the language & conduct of Musselmans was certainly not of a nature to inspire confidence in their friendly intentions. Doubtless the fears of timid Christians very much exaggerated the reasons for apprehending evil but the ~~language & conduct~~ bearing of Musselmans did certainly give indication that but a slight pretext might at any moment light a fierce flame of Moslem fanaticism through all this region. Of late as there is ~~no~~ some appearance of coming judgment unto the guilty ones at Damascus a greater degree of confidence ~~reigns~~ prevails & we hope the crisis in this region is past & that peace & security instead of confusion & bloodshed will reign. The Lord grant it may be so!

At such a time & in such a state of the country you may suppose that it was not a pleasant thing for me to be 6 or 8 days distant from my dear wife & children; & so leaving Diarbekir on August 2nd I reached Arabkir on the 7th ~~where we~~ and remained until the 22nd, when I left & came with my family to Kharput where we still are, guests of our good Missionary friends. My wife & children have profited much by their stay in these Northern Stations – especially my eldest child, on whose account particulary we were induced to spend the Summer away from D.

I returned yesterday from a visit to some of my Out Stations. in which I was accompanied by Mr. Wheeler of this Station.

We left Kharput early on Sep 6th & rode 13 hours to Bakur Maden, where we arrived about an hour after dark. As we rode or led our horses in the darkness down the long rocky & precipitous descent of the mountain on the west of the town, the glare of the many furnaces for smelting copper ore above the town could but remind of McCheyne's illustration, & lead to the prayer that the 3000 or 4000 inhabitants of the place, so busy with the world, so destitute of the knowledge of the Truth & dead in sins, might be saved from the fire that never shall be quenched. The population is composed of nearly an equal number of Moslems, Greeks & Armenians. A young member of our Church in Diarbekir has been here some months in earnest effort to dessiminate the truth but there are few who care for these things. At first the people were glad to hear, & a number of Bibles were sold to both Greeks & Armenians, but interdiction & anathemas on the part of the Ecclesiastics soon caused ~~a no~~ several of them to be returned, & since then the Greeks particulary have stood far aloof from Protestant books or instruction. Several Armenians have given ear to the word & will we hope ere long care for their souls ~~that~~ sufficiently to brave the persecution which they now so much dread. American Christians cannot realize how hard is the position of first Protestants in such a town, & how much harder even than the reality of suffering are their anticipations & forebodings. ~~of such persons~~.

A short time since a school was supported by the Armenians, the teacher of which had bought a Bible ~~&~~ through which & through ~~the~~ conversation with our Helper he had become somewhat enlightened & wished to introduce into his school, in place of the books in the Ancient Armenian which they were using & which were perfectly unintelligible to the children, some of our Protestant books in the Modern Armenian which the children understand & delight in, but the Community wd not allow it. ~~I sent to the Teacher~~ When I passed through the place in June, I sent to the Teacher a copy of The Ten Commandments in Armenian beautifully printed on a large sheet & asked him to put it up on the walls of his school room. He returned answer that he wd gladly do it but it would surely cost him his place & he dared not ~~do it~~! Such an incendiary publication could not be allowed! How timid is error! This school was shortly abandoned for want of funds to support the teacher. But during this present visit as I was passing down a steep street the strong smell of ardent spirits from an open door attracted my attention & on looking in I saw some 10 or 12 children sitting on the floor in a circle around the open door, through which alone the light was permitted to enter the room, & here in this half darkness, in the midst of dirty jars of wine & arrack (for there are no casks & kegs in these parts) ~~&~~ breathing an atmosphere saturated with liquors, these children were poring over books of which they understood not a word! I stopped & commenced talking with the children when their teacher, the liquor seller, came forward his red face shining with his own patronage of his wares. It was one of the saddest sights I ever saw, & even the teacher himself acknowledged the incongruity of the thing but — his business gave him leisure in the early part of the day, (See Acts 20:15) & the people sent their "children to him." He contended that it was necessary to read the Psalms in the Ancient (not understood) Armenian before the Gospel! On turning from the disgusting sight & smell I sat down in the shop of a weaver who boasted of his perfect knowledge of the Scriptures & was quite sure of the efficacy of the intercession of Mary & the saints denied by Protestants. It was pleasanter to see a well thumbed New Testament in the shop of a Cobbler whose courage dared so much show of interest in the Truth, although he was very evidently afraid lest my being seen sitting in his shop should ~~bring~~ subject him to persecution. Several men like him are waiting for a Protestant work to be established & then they will be Protestants! But the multitudes are in darkness & love not the light. ~~But~~ A day or two before we were there a crowd of young men & boys gathered around our young Colporter, & with revilings & beatings drove him from the Market. As the result of our visit I thought it best to suspend the effort there for a time & greatly to the joy of our Helper invited him to Kharput to enjoy the privileges of the Semy & prepare for greater usefulness. On leaving the town we rode rapidly through the sulphurous fumes of the burning copper furnaces & reached Chermoogh (9 hours distant) in time to take a bath in the Hot Sulpher Springs from which the place is named. It had been two years since I had been able to visit them & our little Community of Protestants welcomed us gladly. The next day was Saturday & Mr. Wheeler went on to Chunkoosh (an Out Station of Kharput) to spend the Sabbath there, while I remained among my people.

The whole district had recently been in great commotion, the former Governor having been driven away & ~~the~~ his successor was for a time unable to enter the place, but within the last two weeks had been able to bring the Moslems & Koords into some degree of Subjection

& to establish government again, & for a time at least civil war has been averted. The new Governor rec^{d} me very politely & promised to regard the rights of Protestants. At present however there is no persecution in the strict sense of the term suffered there. Although there are but 8 or 10 declared Protestants the conviction is very general that Protestantism is the Bible religion & there are very few to oppose in argument. The Headman of the Armenian Community & perhaps the most influential Armenian in the town is the brother of our Teacher ~~[illegible]~~ & living as they do together has gained a knowledge of the Truth & has too much conscience to allow him to persecute. As I walked in the market streets & visited the weavers' shops I could but feel that it was an indication of good & reason for great hope, that in the shops of so many who rarely or never are seen in the Protestant Chapel the open Testament & the whole Bible were so frequently seen & so often the subject of discussion & meditation. When the Spirit shall be poured out from on High then there will be a glorious harvest in Chermoogh, for the watered seed which has been sown during these years of drought will then spring up with a hundred fold increase. The chief hindrance of the work now is the great lack of the religious element in the people. They have very little zeal for their old Church. When I introduced myself into the shop of a Priest, working out his living as a weaver, he complained bitterly of his congregation for not supporting him but even demanding that he pay a portion of the general tax — (for which the only consolation I could give was that while he continued to feed them upon chaff he must not expect them to feed him upon the fat of the land) — & when I sat down by the river-side Saturday near sundown & talked with a group of some 20 men until dark, they again were loud against the Priests & they had learned enough to know that the teaching & shepherd-care they rec^{d} from their so-called spiritual leaders was indeed worthy of very little return.

6. At the three Sabbath Services the audience varied from 17 to 30. One man who was the Sexton of the Armenian Church on my first visit there 3 years ago is now an earnest Protestant & what is far better, gives good evidence that he is a sincere lover of the Lord Jesus. I should have been very glad to comply with the earnest desire of the brethren & remain ~there~ a longer time but a child at home ill made it duty to return.

So leaving at early dawn on Monday Morning with a five to six hours ride I joined Mr. Wheeler at Choonkoosh. Of the interesting & very hopeful state of the work there he will doubtless write you.

Leaving Choonkoosh at 1 o'cl P.M. we rode until nearly evening & stopped for the night at a Koordish settlement in a beautiful valley where with difficulty we obtained the privelege of a place to sleep on the roof of a Koordish house. During the night there was an alarm of robbers & the general outcry & firing of guns in all parts of the valley made us feel our position to be one of great insecurity. We could but pity these poor people who live continually in such alarms & are always either ~engaged in~ wronging others or ~in~ recieving wrong themselves.

In talking with an old man of their number he confessed that he knew nothing respecting what is after death & did not know that God had revealed anything & had got rather "too old & weak now to worship God often as his strength was insufficient for the necessary bowings & prostrations" — of the heart-worship which alone is acceptable to God & ~which~ is so precious to the aged & infirm Christian he knew nothing. While these Koords accepted the truth that the Gospel was true & from God, yet they contended that it was "not now on the earth "but God had sunk it in the sea because whoever read it was enabled to walk upon the water & God did not wish men to have this power." Only such ideas have they of that which is the wisdom of God, & "the power of God unto salvation to every one that believeth."

It was pleasant to come down from the mountains & look over the broad plains of Kharpoot with their multitude of beautiful & populous villages in so many of which the Word of God is being read &

congregations are gathering from Sabbath to Sabbath to worship Him. Our brethren of this Station are doing a glorious work & God is blessing their zeal & energy. They are none too many, & energetic & efficient as all three are they have their hands full. What the glorious work is in the City of Aintab, it is to be, I believe, in these many villages where already the Scriptures are being purchased & read to an unprecedented degree. The Theological School established here is truly on a Scripture Basis & gives good promise of furnishing preachers able & glad to wield Gospel truth in simplicity & power. Nor are the Students unemployed for others while gaining store of knowledge & discipline for themselves, & it is most pleasant to see so many of them going forth each Saturday to their several Sabbath appointments in the villages. We greatly need a like school for girls in this part of the field & hope one may be established at no distant day.

Sept. 14th Since commencing this letter I have been laid up a day with fever but it is now past. We hope soon to be again at our home & work in Diarbekir where we shall be joined by Dr. & Mrs Nutting, who leave Bitlis so soon as Mr. Burbank arrives there. I have in previous letters mentioned the need of an additional Missionary in Diarbekir identified with the Station. I should be glad to know your view of the case. From your letter to the Assyria Mission recently recd I fear you may not have recd my answer to yours resp. Dr. Tyng's proposed Mission. May the Lord be present at the Jubilee Meeting next month & greatly cheer & strengthen you & the friends of His cause! Mrs Walker joins me in sincere Regards to yourself & family.

Very Affectionately Yours

Aug. Walker.

P.S. Two or three weeks ago a Christian girl, one of the survivors of the dreadful massacre in Damascus, was offered for sale in Diarbekir & the Pasha promptly ordered the Moslem captor to be imprisoned. Probably Diarbekir was saved a like massacre the week after I left, about Aug. 10th–12th, by the decision ~~of~~ & energy of the Pasha who has proved himself one of the best in the land. Certainly *we* have never had a Pasha who for *seven* months continued to appear so well. The recent developments in this land have shown us what a volcano we live above, its pent fury restrained only by the Hand of the Infinite. What effect ~~there~~ the introduction of foreign troops into Syria (now probable) will have, it were difficult to say. I fear it will verify to Moslems their impression that the Musselman rule is ended & lead them to bloody deeds of pre-taken vengeance. They have so long held ~~the~~ & acted according to the doctrine that "Christians have no rights which a Moslem is bound to respect", that they cannot endure the idea of becoming themselves subject to a Christian power, or even of being placed upon an equality with Christians."

A.W.

Kharpout, Sept. 12, 1860

Recd Oct. [illegible]

[illegible] Jan 1/61

Diarbekir Feby 19th 1861.

Rev. R. Anderson D.D.
Secy ABCFM.

Dear Sir, I find my last date to you to be of long ago & I ought to beg pardon for such remissness. It is pleasanter to write in mood of cheer, but I am not always thus. To one of my temperament the events of the past year in Syria & the revelations made of the social status in all this region, with the dreadful probabilities for the future which they give are certainly far from exhilerating. The purchase of the new chapel property with the ordinary difficulty of collecting funds for the payment of it would have been no light burden for me. But in connection with the uncertainties of the land as developed since the purchase was made & the great prostation of business here rendering our people unable to give the quota for which I had relied upon them, ~~but made~~ it has been far more depressing

But although at times "cast down" I am "not destroyed". I am certainly grateful to you & the Committee for your kind interest in me as manifested in your letter of Nov 3d to the Mission to Eastern Turkey, yet I do not feel that the Master would now sanction my leaving my post. The good health enjoyed this winter by myself & family is matter of Thanksgiving. My family were greatly benefitted by their Summer stay at Arabkir & Kharput, & my roving life for the time & a severe cauterizing of eyelids within & without were scarcely less beneficial to me. I would like Mr. Trowbridge for an Associate but while other places are so needy I wd not deem it my duty to call him to be my Substitute. And even while I cannot but feel that terrible things are in store for us in the interior of this Moslem land I hope to work quietly on at my post until either in my own health or that of my dear Wife Providence shall indicate more plainly than at present ~~our~~ that it is our duty to return to America. (O that our dearly beloved parents may be spared that we may see them & they our children!)

But although Diarbekir does not necessitate the abandonment of Erzerum, Constantinople is likely to do so, much to the regret of all of us in this part of the Field who have seen Erzerum & know something of its wants & its capabilities. Its occupation is almost a necessity in reference to Bitlis Sta. & its outstation of Moosh, & the District of Geghi (or Keghi) now superintended from Kharput. And I think you hardly estimate sufficiently the importance of the work in Erzerum itself as a post of Missionary influence I regard it second to few stations in the

Turkish Empire & for the present it is the only place where we may hang out a Beacon light to the perishing multitudes of the Georgian & Circassian provinces of Russia. But it should be well manned - if possible with experienced, but at all events with able Missionaries who could make their influence felt in ~~all~~ the many channels of trade which go out from Erzerum as their center.

Your answer in your letter of July 13th to my inquiries respecting settlement of Native Pastors does not quite meet the point at which I aimed. My difficulty is respecting a case where the people are not ready & willing to come up & give what we feel they can & ought to give ~~for~~ toward a Pastor's support. And I have the additional difficulty here that the one otherwise qualified for the Pastoral office has not confidence in the people & I fear wd never consent to be made dependent on the people for salary in whole or in part. Now in such a case should he be ordained as Pastor with the Board responsible as before for his salary? We are anticipating a visit from Mr. Dwight this Spring & I would be so glad if it could be improved for the ordination of B. Tomas as Pastor of this Church! But there is little prospect of such an arrangement now.

The days of our little Assyria Mission are numbered. We are now of a larger confederation. The new relation I doubt not is better, but we loved our little Mission. The when & where of our 1st Annual Meeting is not yet definitely settled but will probably be at Kharput or Arabkir & the latter part of May. I hope to take my family up as last year although not to spend the summer. If however Bro. Williams should not return this Spring the health of the four children (my two & Bro. W's two) ~~may influence~~ in our charge may influence to leave my family there ~~& I~~ while I return to my Sta. as on the last Summer.

But we long for Bro. Wms' coming. The broad regions of Mardin & Mosul are now almost without superintendence. So far matters appear very promising in Mardin & a good work is going on there. A new Chapel was rendered necessary by the increase of audience & one has been bargained for but possession not yet given. I know not what may be Bro. Wms' feeling upon the subject, but my opinion is that, whether he returns alone or with a companion, he should, when ready, come by Steam & not by slow & uncertain sail. In this case I think the little extra expense would be true Missionary economy & I trust it will so appear to the Committee.

Dr. & Mrs Haskell are now here & will soon leave for America.

Maj Taylor appointed to succeed Mr Holmes as English Consul for Diarbekir arrived here in Dec. Appearances so far lead us to fear that neither his negative or positive influence is likely to be as good as that of his predecessor.

//On the first Sab. in Jany 10 persons were added to our church. During the last month two members have died. Of one of them ~~my wife~~ has written some account to ~~Mr. Worcester~~. We bless God & take courage from such an exhibition of His grace. ~~Mr & Mrs Peabody may know that their work at Erzeroum was not in vain in the Lord.~~

As yet there has been no opposition made here by Armenians & Jacobites to the burial of Protestants in their family lots in the burial grounds of their former churches, although it would seem that an order to that effect has gone forth from the Patriarchate at Stambool. And in view of this fact it is all the more pleasing that at the burial of an old Armenian woman, whose only son is a member of our Church but whose three daughters & other relatives are Armenians, I was invited to conduct the services at the house, & ~~again~~ at the grave after the five or six Priests in attendance had finished their ceremonies they again gave place to me & listened respectfully to an address & prayer//

Your Circular of Dec 5th is recd. We are sorry for the financial but still more for the political troubles of our beloved land, & we hope & pray that the cloud may soon be removed. The pressure has prematurely reached us, for we had rations only for Jany & here we are nearing the close of Feby & have recd nothing from Mr. Gordon yet. We should have been in great trouble before this had not an opportunity providentially offered to borrow of an english gentleman who is now our guest. I hope we shall not be long in this state.

Our good Shemmas left this week for Sert where a few who are seeking the Truth have been long waiting for him. Mr. Hurter sent 100 of the new Arabic Testaments & nearly all were sold immediately here & in Mardin.

I have made a longer letter than I intended & close—

with assurances of kindest Regards to yourself & family
& all at the Missionary House & asking an interest
in your Prayers in this year of Prayer
I remain Yours
Aug. Walker.

P.S. Feby 22nd Your letter to the Mission resp. the state of our beloved Country just recd, & Mr Ward's (for Mr. Gordon) with Draft. We hope Mr. Gordon will not be severely ill.

Rec'd. Apr. 9.
Ans'd Feb. 20, 1862.

Mosul Thurs. Aug. 8th 1861.

Rev. R. Anderson D.D.
Secy ABCFM.

Dear Sir

I left Diarbekir two weeks ago this P.M. accompanied by our helper Shemmas Saliba, & reaching Mardin the following day, spent nearly 4 days there in pleasant intercourse with the Protestants & especially with Behnan Hassoona, the young preacher left in charge during the past months. He is one of two of the name from Mosul who have been educated at Abeih, & who both will repay the expense incurred in their education. There has been a good spirit of inquiry in Mardin much of the time & considerable searching of the Scriptures, & the regular interested congregation of about 60 is nearly double that of last year. Some of the young men are of very pleasing character & give evidence of the Spirit's work. One young man is just now exciting our interest, but we fear he will not endure the trial to which his continuing a Protestant will subject him. He went several years since to a Papal School near Beirut to be educated for the Priesthood, & a year since returned to Mardin & has been employed as Teacher. But becoming acquainted with the Truth & willing to confess it, of course he could not retain his situation in the Papal School. He was ejected from his father's house & in other ways sorely tried. He has been quite zealous in defending the truth, & has done good I hope in discussing with Papists both in Mardin & in Diarbekir, whither he came for a few weeks.

But of course the question soon arose 'How can he gain a livelihood?' He knows no trade, having been educated for a Teacher & Priest. The Protestants here were very desirous that he be employed by us as Prot. Teacher, but for several reasons I thought it not best for the present to employ him, but let him prove to opposers that with no sinister motives had he become a Protestant. The case is really a hard one. A little pecuniary assistance would confirm him as Protestant. But the influence of this would be evil & so I exhorted him to learn some trade however hard & humiliating, even if he could earn only his ~~daily bread~~ food. I left Mardin very much fearing he w^{d} not endure the hard test, but for bread return to the Papal Church.

In view of the state of the Board's Treasury I thought best to dismiss a second helper employed in the City, & also the Teacher, closing the school, so that when Mr. W^{ms} returns it may be opened, if desired, with a more profitable teacher. So now in that City we have but one man, the young preacher, in our employ.

Coming to Cullut I spent a night & half the day following with Elias (of Mosul), our helper there. Mr. W^{ms} has doubtless given you a pretty full account of this semi barbarous people & their great need of the preached word // I ~~must~~ was much gratified with the manifest influence for good upon young & old exerted by Elias. Our coming cheered him much, for he has much to endure in such a place. And as the 18 or 20 strong rude men sat around us that evening on the roof & conversed resp. their duties to God & to one another, I could but feel that Elias's labors must not be denied to that village. He is a light in the midst of great moral darkness. And it is a darkness that can be felt. // as I thought on the next morning before I left, when an aged father who had gone out to the harvest field with two grown sons (none of them Protestants) returned with the dead body of the younger son shot by the elder through the heart for presuming to rebuke him when quarrelling with his father! The only other son of the family is a Priest. Such is the state of society there — such the need of light & knowledge — such the opportunity we now have of blessing men by the influence of the Truth both for this life & that which is to come.

// From Cullut a ride of nearly 8 hours brought us to Mediat, the centre of a large district in which are many Jacobite villages. The population of Mediat is entirely Jacobite — Christian in name, but in that alone — in character & conduct differing not a whit from the rude Koords around them. Their relations to one another, even in the same village, being more in the way of bloodfeuds than in anything else. The leaders of the factions although near relatives dare not pass from their quarter of the village to another without several attendants. Each desires to be the acknowledged chief of the village — each regards with deadly hatred whoever may secure this preeminence. // The man whom I had as guard & guide on my leaving was one of these leaders. He had killed a rival cousin, for which he was imprisoned in Diarbekir 2 yrs & 3 mos & paid $106.(!!) & now declared he could never rest until he had taken the life of another rival in revenge for a murder committed by him. It is less than 30 years since this people were reduced to allegiance to the Sultan. Every man lives with his musket on his shoulder, & to kill a man is with them as slight a thing as to shoot a dog. Yet are these men devoted adherents of the Jacobite Patriarch, & for whom he cares not to instruct but to fleece. The Papists have recently, through some of the standing feuds, gained a community here, & we had a conversation with their Priest (banished here from Mardin for licentious conduct!), & in the early morning as we left he came & purchased of us a Testament. // It was pleasant to find in this place a young Protestant from Mardin zealous for the Truth, & I hope his temporary stay will not be without some influence for good //

The following day we passed a company of 40 pilgrims on their way from Bokhara to Mecca, & spent a half hour in looking at the ancient

Church of Der Eomeur (Church of Life), once held in highest veneration by the Jacobites, & where formerly all their Bishops were ordained. (Shemmas, my companion, once came here to be ordained, but Providence in some way prevented & saved him for his present good work.) The vaulted ceiling is said to have been once covered with gold, but this was stripped off by Tamerlane when he spoiled the church of its other immense treasures.

Seven hours ride from Mediat brought us to Bessabrina, a tumble-down looking village of perhaps 300 or 400 souls, & yet there are 25 churches each dedicated to a particular saint who of course must have his special day of worship. So there are many idle Feast days during the year which are strictly observed, but I greatly fear a Christian Sabbath is little known. The day we were there was sacred to Elijah & so as we lay down for a noon rest under some trees in the centre of the village we soon had about us a crowd of the idle men & boys. I was glad to find a number could read, & before leaving we sold 3 Syriac Psalms.

Two hours more brought us before sundown to the fine village of Middo. Two Priests were performing evening service at the Church with a congregation of only 4 or 5 men & boys. I invited them to look at books, but they were much more interested to prevail upon Shemmas to sell his spectacles.

After 3 hours ride the next morning we spent 5 hours at Azokh, once an Outstation of Mosul, & where for more than a year the Gospel was preached. The captious disputation & cavillings of the most did not shew much fruit of the religious instruction there given, but what we learned of the last days of the one, who had appeared to give the most heed to the truth when it was preached, gave us to hope that one soul may have been indeed saved, & the widow of this one & her son are now constant readers of the Scriptures & observers of the Sabbath — a light in much darkness.

Six hours more ride that afternoon brought us down to the low town of Jezireh lying in the sands on the bank of the Tigris, its walls & buildings more than half in ruins, its physical desolation however only feebly representing the moral desolation of the inhabitants themselves. As we entered the town just before sundown a hot wind with clouds of dust was making the atmosphere very oppressive, & I pitied the poor inhabitants whose pronged poles on every roof, suspending high in air their porous water jugs to cool the river water, were like so many signals of distress. An hour after sundown on the roof of the Khan where I tried to sleep the mercury stood at 95° — one hour after midnight 85°, & at sunrise 75°. The Christian population of Jezireh is small, & they have very little care resp. religion. Those of most influence are Papists, who at all times have the ear of the local government, & through their political power & their farming ~~out~~ of the Government Tithes & Taxes they have by fair means & foul done much to spread the Papacy in surrounding villages.

//The next day was Saturday, + we croſsed the Tigris on the bridge of boats, + followed up the Eastern bank two hours, + then, with a difficult climb of two hours more, we reached the mountain home of *Shemmas Ishac* in the Nestorian village of *Mar Aha*. This place has been frequently visited by Meſsrs Marsh + Williams + Rhea also. We paſsed a pleasant Sabbath here. // I saw something of the workings of the principle of Union which has characterized ~~the~~ generally the Missionary labors among the Nestorians. I do not feel qualified to judge in respect to the matter, + cannot know that any different policy wd have been or would now be more profitable. Yet on the whole I am glad, ~~that~~ *not* that the Armenians + Jacobites for whom we chiefly labor have *farther departed* from the simplicity of Evangelical faith + worship than the Nestorians, but that we have *in consequence of this* departure been free from many temptations to doubtful conceſsions + dangerous compromises in our labors for them. I like better to go to a people with the open Gospel + be able to declare it the sufficient + only standard both of *faith + practice* — the rule of *worship + works*. I hope that the influence of Ishac + the Scripture reading here ~~has~~ in Mar Aha has been of profit. By the school too a larger number of reading youth are secured than can usually be found in such a village. I however doubt whether in the present Treasury prospects a Teacher there should be longer supported by our Board. *Two* laborers certainly were not needed + Ishac is now to go to another village farther in the mountains, where they promise to recieve him. //But on Monday evening I saw what I regard as better fruit of Ishac's influence than any at Mar Aha, when I reached the village of *Haſsan*, 9 hours distant to the S. E., where we were welcomed by the young Bishop Yusef, who has been gained as we trust by Ishac's influence to Evangelical truth + Evangelical piety also. He was formerly at *Shah*, his native village, between Mar Aha + Haſsan (where we paſsed a few hours at noon on our way), but his greater conformity to the Scriptures tended to excite opposition & cut off his resources, so that he was taken into the employ of Mosul Sta. He spent 3 weeks with me at Diarbekir this last Spring, + we determined upon another place of labor where he could exert a greater influence. The people of Haſsan invited him to their village. Here he has a school of from 15 to 20 children, + it was quite apparent that the Bible + its bleſsed truths were being opened to ~~the~~ the whole village as never before, + some at least were greatly rejoicing therein. The young man who came with us as guide in the morning said — "We were in darkneſs before, but the Bishop has come + taught us the Gospel way. It was all entirely new to us, but now to some of us it is dear. We love to learn these bleſsed truths + we desire to *do* them." // + gave some account of his change of feeling + conduct. He had learned to repeat 3 of the Commandments + wd soon have the whole! Also he now felt that he must learn to read the precious words for himself. After parting from him ~~one go~~ Shemmas often said "Thanks to the Lord, that among this people (Nestorians) whom we (i.e. Jacobites) so despised, + wd. not ~~even~~ eat with, + would even have been glad to kill, so thoroughly were we taught to hate them, God's Spirit is doing such a work!"

Having come thus near to Mosul it seemed desireable to spend a few days more + look in upon the native brethren + the work here — therefore have I come.

Kharpút Sept. 23rd

Just a month + a half have elapsed, + only now do I find the time to continue my letter. I spent just 5 days in Mosul — from Thursday morning until the following Tuesday morning. It was pleasant to me to be there by those precious graves on the 2nd anniversary (of Aug. 12th) of our dear Sister Marsh's death — or rather of her *translation*, for such does her sudden + easy change almost seem to have been. Her memory is very precious to her Missionary Associates, + also to the people for whom she so cared + labored + prayed. Would that more in that great City wd. appreciate the blessings God has given + removed! // But it would seem that God's time for the awakening + conversion of that people is not yet. The Congregation appeared to me about the same as when the Missionaries were there. I had feared a diminution. The enemy had predicted a total dispersion. There were more than 60 present both morning + evening at Sabbath services. I baptized two children of Churchmembers. It has seemed best to reduce considerably the number of Employees of the Station + consequently the expense. There are now only a Preacher, Teacher of boys' School, + a Tea. of girls' School, + these I believe are as many as are desireable at the present. Consul + Mrs Rassam are as usual, + express the strong desire that the Station ~~that the Station~~ be not abandoned by the American Missionaries. The Chaldean Patriarch has gone to Rome in reference to the difficulties or rather quarrel of so long standing between him + the Latin Priests here respecting the Ordination of Malabar Bishop + Priests. This altercation has greatly weakened the influence of the Latins in the region, + the Chaldeans have chosen to withdraw their children from the Schools established by the Latins + support schools of their own. A sort of Theological School is also sustained by them for training young men from their several Dioceses for the Priesthood — the expense being levied upon the Dioceses, the Churches in Diarbekir, Sert &c paying their quota. A large Papal press with both Arabic + Syriac type has been put in operation also within the past year in the City (I saw the material as it passed through Diarbekir last Fall) but I could not learn of any extensive issues as yet. // A *Geography* is being published but progresses slowly. I doubt whether this press will exert a very great influence for evil.

I bade adieu to Mosul on the morning of Tuesday Aug. 13th &, by several lon & hard days' journeys, we were able to visit the District of Amadieh & spend some hours at Dere (or Dara), selected by Dr. Lobdell for a Mosul Summer retreat, & later by Bro Rhea, I think, for a Nestorian Sem'y, & yet reach on Saturday our Protestant Nestorian friends at Nahewan & Girikibedro, near Jezireh. I am glad our Brethren in Oroomiah have abandoned the idea of a Station at Dere or in that region. I do not think the small & scattered Nestorian population of that ~~region~~ vicinity call for ~~the~~ such isolation of American families & the expense that would be necessary. I was sorry to find "Shamon" & his Wife (the Oroomiah helpers) absent on a visit to Oroomiah, but had some conversation with his Sister who was one of Miss Fisk's scholars, & who manifested a pleasant spirit. Two of the three Priests of the little village sat with us during the hours we spent there, & I could not but indulge the wish that in some way they might be encouraged to enter some business more profitable to the Community than their idle Priesthood. None of the people came near us to manifest any interest in our coming — which I thought a little strange in connection with the fact that the village has been so cared for by our Oroomiah friends.

Amadieh itself perched on its Castle rock is little else than a Market surrounded by ruins, the whole town presenting a very dilapidated appearance. Nearly the whole population were at this time living in the gardens below in huts & booths, a ~~the~~ place ~~being~~ damp enough to exterminate the race with fever in a short time. On our way thence to Zacho we passed several very fine Xn villages but alas! the Chaldean Papists now have almost absolute sway over them. Our first night from Amadieh, at Daoodiye, was rendered very uncomfortable, to say the least, by the alarm of a robbery committed just at nightfall upon some of the women of the village & the sallying forth of the men ~~of the to~~ with their guns to find the robbers or take vengeance upon their village; & also by the constant firing of guns & outcry at a Koordish village near by, which a party of enemy Koords, from the Berwari district north, were attacking — yet the Governor of ~~this~~ the region merely shut himself up in his Castle with his Turkish soldiers without offering any assistance or making any inquiry in either case. // The Christian inhabitants generally were feeling great solicitude for the future, ~~at~~ as the Koords were shewing much more boldness since hearing of the death of the Sultan & committing greater atrocities. At a village I passed, several men were the day previous badly wounded at their threshing floor by Koords, who told them "The day for the Christians had passed & their name was about to be blotted out." // Indeed through all this region every the agents of government ~~even~~ were diligently disseminating such ideas among the people! The Zabtias (or Police officers) would tell the Christians "the

Firman of the new Sultan has come ordering that Christians henceforth put off all gay colors + dress only in black, with the black handkerchief about the head — that they shave the head + no longer ride a horse but only a donkey &c &c." Even in the large town of Jizereh I found the Christian population in much of fear from such declarations by Officials. The revival of the Janissaries was greatly feared by the Xns, + much hoped for + confidently expected by the Musselmans.

Sabbath Aug. 18th // I spent with the few Nestorians of Nahrwan + Girikibedro who have not submitted to the Papal yoke. As Hassan is but 3 hours distant, I sent up to Bishop Yusef, + he came + spent the day with me, preaching in both these villages, + I made arrangements that the Bishop spend one Sabbath a month in these two villages which are near to one another, + one in his Native village Shah. I was pleased with the respect for the Bishop manifested by the Nestorians + their high opinion of his character. "A rare good man is our Bishop" said one of the women. //

The Nestorian Priest of Nahrwan, Kos Eshaia, for some years past in the employ of Mosul Station, died here last Jany.

We spent a few hours at Jezireh on Monday, + proceeded on up the East bank of the Tigris, spending the night with a Koordish Cheif, one of Beder Khan Beg's men. I was a little troubled on finding myself after nightfall on the top of a Mountain in the midst of such a people. But we were very hospitably entertained — very differently from our reception the following night, at a miserable village, some 8 hours from Sert, where only with great difficulty could we induce the Koords for money to give us the necessary barley for our horses // One of their number afterward apologized for their incivility by saying "that they were just now rejoicing in the hope of the return of their favorite Cheif Beder Khan Bey". Woe to the poor Xns when that infamous cheif shall be returned to his place! You are aware that his inhuman cruelties gained for him from the Turkish Government a large pension from the first + latterly a Pashalic. It is not at all improbable that he may yet come as the Pasha of Diarbekir or Mosul. // A few hours before reaching Sert we enjoyed a warm Sulpher Springs' bath ~~at a place near the River where~~ under a large dome of rock in a basin some 25 ft. in diameter whence a large stream of the Temperature of 93° flows forth + into the River near.

I have often mentioned Sert as a place where there are hopeful indications. // Several men here are interested in the Truth + constant readers of the Gospel, + have for a long time desired that a Teacher or Preacher might be sent to them. Without doubt violent opposition wd be experienced, + it is possible that those who now really desire the commencement of Protestant labors here might from worldly considerations be deterred from open sympathy. But now our books are openly exposed for sale in the shop of one who, when anathematized in the Church, said to the Priest; "What can your anathema avail, when you & your Catholicos (the Armenians of Sert are under the Catholicos of Achtemar near Van who with all his Churches are under the Anathema of the Patriarch at Etchmiadzin) are already anathematized?" But however wide the door & urgent the necessity the present state of the Treasury would forbid us to enter & occupy. // Being so near to Bitlis, I went over to spend a Sabbath with our friends there, & there rec'd word that in all probability Messrs Cochrane & Ambrose & others of Oroomiah w^d reach Bitlis the following week. I thought it right to give one week for the hope of seeing them, &, that the time might not be ~~in~~ lost in case these friends failed to come, I went to Van & back during the week, spending 30 hours in that City. // Messrs Dwight & Wheeler have doubtless given you an account of their more important visit. They saw less perhaps of the bitter determined opposition that will be made to the Truth when a Protestant work shall be fairly inaugurated there, but this is no reason ~~for~~ against a speedy occupation of so important a point. The Armenian Community so strong in numbers & wealth are determined that no second Christian Community whether Protestant or Catholic shall gain a foothold there. // I was ~~made~~ sad to meet there an Armenian, a native of Ispahan, who was several years since ~~formerly~~ aided by Mr. Cochrane to go to Bebek, ~~But~~ but ~~who~~ preferred to learn English, & was by an English clergymen sent to London, & then to Bishop Gobat in Jerusalem, & thence to Malta College, where he has spent two years & more, & now, entirely ignorant ~~of all~~ respecting religious truth except to cavil at it, is returning to Persia with the professed object of establishing the Armenian Church! From the Rev. Mr. Miles, Pres. of Malta College, & others he has gained "a holy horror of that dreadful sin of Proselyting" & desires to fulfill his instructions & avoid any connection with the American Missionaries. My heart ached ~~that~~ in view of the fact that the funds of English Christians had been used to educate such an enemy to the truth. I talked much & faithfully with him, warning him of the danger of being found fighting against God & His Truth & Kingdom. Perhaps it was for this that my way was directed to Van. May God bless the word! He was about entering into an engagement with an

Not to be copied. Dr. Anderson's mark.

Armenian Merchant of Salmas to open a school in that place. I could but feel in reference to this young man that, if the Armenian Ecclesiastics were not informed of the plans of our Oroomiah brethren + so ~~using~~ employing this means of frustrating them, then it was a visible manifestation of the devil's agency. And while Protestants are delaying to enter Van + carry into its vicinity correct ideas of the Gospel + its way of salvation, the Enemy is busy ~~s~~ sowing tares which will greatly hinder the good seed whenever the sowers shall go forth. As an illustration — when returning from Van, + about 1/2 way to Bitlis, we overtook on the road an Armenian villager + commenced talking with him resp. religious truth + the way of salvation. He was very free in conversation + quite religious in his way, + seemed glad to talk, until at length he percieved that we were Protestants when his manner completely changed. He seemed to regard us with horror + exclaimed "Ah! now I know who you are — those who teach men the doctrines of Satan + lead them down to perdition! I will have nothing to do with you —" nor would he converse freely again or listen to what we would say, nor to the words of the Testament which I tried to read to him, for there was "no cross on the cover" + "You," he said to us, with great emphasis "are surely the Devil's servants, for you neither make the sign of the cross, nor worship the saints, nor keep the Fasts!" He soon fell back that he might not be seen with us in entering the village we were approaching. I loved the man, for he was another Saul in his zeal for the religion of his fathers, + I have a hundred fold more hope for him that he will yet by grace become a Paul, than for the great multitude of careless infidel Armenians. But the case shews that though we are dilatory the adversary is busy in prejudicing the minds of the people against us — throwing up earthworks which will be difficult for us to take + destroy.

I was quite disappointed in having to return from Van without any word, even, from the expected Oroomiah party. (I learn to day that they came the following week.)

My visit to Van gave me the opportunity of spending two Sabbaths in Bitlis. Our friends there feel much encouraged by the appearances since their return from the Annual Meeting. The number at preaching services is from 20 to 25, + more are constant attendants than ever before.

On leaving Bitlis we spent a few hours at Moosh where instead of the one Protestant of two years ago, some 8 or 10 were glad to welcome us & declare themselves friends of the Truth. B. Simon seems to exert a healthful influence there.

The second night from Moosh we paſsed at the village of Simdor in the Chabakchoor District of Diarbekir Pashalik, where we found the Arm. Priest considerably enlightened from intercourse with Protestants at Diarbekir & Hine, & the people very ready to listen.

But we found it very different the following morning at Chevlik, the centre of the District, where while some were disposed to hear the majority were quite violent in their opposition, even threatening to beat & drive us from the village. I trust however that by calm & gentle words we were enabled not only to soften the violence of some but to make upon the minds of others a lasting impreſsion in favor of the truth we wished them to learn resp. the way of Life.

On reaching our Protestant Community at Hine, the day following, I told them I thought them verily guilty in suffering the enemies of the Truth to so get the start of them & prejudice the minds of the people before they ~~carried~~ ~~should~~ heard the Truth as it is in Jesus. The work at Hine does not progreſs. Some unpleasant domestic troubles & inconsistent conduct &c in members of the Community have been great stumbling blocks in the way of outsiders & great hindrances to piety in profeſsed Protestants.

I spent two days in Hine including the Sabbath & came down to Diarbekir Monday Sep 9th after an absence of 46 days, reaching the City in time to attend the regular Church Prayer Meeting an hour before Sunset. I had planned to be absent only 8 or 10 days, but was led thus to extend my journey from point to point, of which I have here given you a record, long enough to be wearisome but brief in relation to the extent of my tour of more than 1000 miles & through so many places of interest. I have gained a much livelier impreſsion than I have before had of the much land that remains to be poſseſsed & of the perishing need of these great multitudes who have so entirely departed from all Truth & Righteousneſs, & are so blindly yet gladly running the road to death. O that the work for their enlightenment & salvation might not be hindered! The news of the Manaſsas Sabbath defeat ~~reached~~ so unexpected in commencement & result, reached me at Hine, & has lent confirmation to my previous fears of a longer continuation of the war & greater outlay, & a consequent greater crippling of the resources of our Board. We are cutting off what Helpers & schools are not indispensible, & in other ways endeavoring to leſsen our expenditures, but we greatly fear from present prospects that the retrenching knife must yet be applied to more vital parts. Both for the love we bear our Native Land, & for X's work in this, we cry 'O that these days may be shortened'!" //

You will be surprised doubtless to learn that Bishop Gobat has actually ordained that Diarbekirite who went to Jerusalem ~~to~~ to secure aid for the English Church party of his getting up here, & of whose precedents I gave Bishop Gobat so full an a/c in the letter of which a copy was sent to you; & of whose subsequents Dr Dwight has given or will give you some idea derived from his interview in Jerusalem this Spring. Dr. Dwight did not consider him a very suitable candidate for "Holy Orders". But it seems Bishop Gobat has a different opinion of him. Consul Taylor has recd word from England that a certain Irvingite Clergyman is coming to Diarbekir & I suppose it must be in connection with this Garabet (or as he is called in Jerusalem "Howaja Hanna"). My confidence still is that the Lord will take care of His own work, & we pray that it may not be hindered. We regret that we can hope so little either from the moral or political influence of our present Consul.

The general health of Diarbekir has been unusually good this season, & we have great reason for gratitude in the relief from the dreadful anxieties of the previous year. After a seperation of 12½ weeks from my wife & children I have been permitted to join them again here in Kharput where their health has greatly profited by the Summer's stay. We tarry here a week or two for Mr. Williams whose children have been under our care since he left for America. On his coming, we return to Diarbekir. Dr. & Mrs Nutting are still at Adiaman with his Brother & family whom they joined in March last. I have little expectation of their spending the coming winter in Diarbekir. In a letter to Mr. Gordon a week previous, I replied to your inquiry in your recent letter to the Mission in reference to the amt. of funds probably needed for the remainder of the year.

I will now close this long Epistle. I know you are glad to recieve all that we can communicate, & if I had the time I wd make this still longer. I know that these are times of great trial to you & the other Secretaries & the Committee, & you are ever remembered in our prayers. You remember us.

With Sincere Regards Very Truly Yours

Aug. Walker.

P.S. Sep. 27th We recd the President's Proclamation day before yesterday & so yesterday observed the day in connection with our Countrymen. May the Lord hear!

Rev. Aug. Walker,

Mosul, Aug. 8, 1861

?

Rec'd Nov. 6.

Ans'd Feb. 20, 1862.

Ack'd Dec. 31, 1862.

Mosul

Amadiah

Van.

Bitlis.

Bp. Gobat &c.!

A Maltese scholar!.

Diarbekir Oct 29th 1862.

Rev. R. Anderson D.D.

Dear Sir,

I really know not when I addressed a letter to you so long a time has passed – unless indeed I regard as my own the "General Letter" which I was appointed to write at our Annual Meeting in Bitlis. There are ofttimes matters of which I would like to write to you both in the way of asking counsel + giving Missionary information – but time flies very swiftly here in the East as elsewhere. Yes! And our dear Brother Dunmore's time on the earth is all flown! I had a strong hope that he would yet return to labor in Turkey but the Master ordered it otherwise. We will not complain. But "the way He taketh" is beyond our under standing now. We hope to know hereafter. // I am quite aware how well posted you are in reference to Missionaries + their work in the East but I have often wondered whether you knew how valuable a Missionary was my predecessor + Associate Mr. Dunmore. He did not write much of what he did. He cared not to be known whether at the Missionary House or among the Churches. But he cared for the souls of this poor people + for Christ's Kingdom. I think few of the Board's Missionaries are naturally so well fitted for the work + very few labor with the same zeal + self denial. To few is it given to accomplish so much. There is comparatively little in the work in Diarbekir, Arabkir, Kharpout + Moosh which is not under God due to this Brother. His influence will long be felt in these parts. Paul was his model in Missionary labor + there are ~~follow~~ few who come so near that examplar. I wish a sermon of his preached as the Annual Sermon before the Northern ~~[illegible]~~ Arm. Mission at the Meeting in Kharpout in '60 ~~on the~~ Paul the Missionary might be published. Perhaps it was lost with him. May the Lord forgive that Texan ruffian whose bullet destroyed so valuable a life! Mr. Dunmore had strong faults but he had strong excellencies also. He commenced study with the purpose of offering himself to go wherever other men might be unwilling to labor! You know how his heart was set on going to the Gaboon where he was first appointed. After the death of Dr. A. Smith who was to have been his Associate here the Mission objected to his proceeding alone to this distant lone Station but he knew no fear

Rev. Aug. Walker,

+ cared for no difficulty or trial. As a pioneer in the Missionary work he had few equals. He had wonderful power in attaching the natives to him. He could sympathize deeply with them – could enter into their interests & feel with + aid them as few can. His heart was in the work here + it was a very great trial for him to leave + return to America. His fearless journeys among the Koords in this land led us often to fear for his life. We did not think that he would fall by the hands of worse than Koord assassins in America! //

More than a month has passed since I returned with my family from Kharput where the Summer was passed. My sweet babe of 2 mos + 6 days bearing the revered names of "Dwight Riggs" died Aug. 25th just as my wife was beginning to recover from severe + dangerous illness which called me back from Diarbekir + kept me the remainder of the Summer in Kharput.

We were glad to welcome there Miss Babcock who gives good promise of adaptation to her work. It was greatly desired that our Eva, teacher of our Girls' School in Diarbekir be the Assistant of Miss Babcock + she is admirably fitted for the position but some adverse circumstances prevent. And now our Kharput friends have called for Mariam the sister of our Preacher Baron Tomas. She will go up in a few weeks to be with Miss. B.

B. Tomas has accepted a call from the Church + Congregation in Diarbekir to become their Pastor but the Ordination will not be until next Spring when it is hoped the Annual Meeting of our Mission will be held here. They begin with paying a little less than half of his Salary. I have earnestly hoped that Mr. Riggs might be here on the occasion but late accounts of his health lead me to fear. I shall be very much disappointed if neither he or Mr. Schneider can be at the Ordination.

Bitlis Station in the Spring called Pastor Simon from Moosh to Bitlis. Feeling that the new + hopeful work in so important a place as Moosh ought not to be neglected I promised our Bitlis friends to give them for Moosh B. Sdepan who has been for some years our Preacher at Hince if he could be induced to go. I have only this evening completed the arrangement for B. Sdepan to go. He will leave with his family for Moosh in about 2 weeks. It is not certain yet just what provision we shall make for Hince. We have let the little congregation in Chermoogh be the most of the year without a preacher employed by us. But there are two of the brethren in Chermook who are quite competent to sustain religious services.

In Baker Maden on the road between here & Kharpoot the work seems to have begun at last. There are two open Protestants. The wife of one of them has been taken away by the Armenians to induce him to turn back.

You will doubtless be quite surprised to learn that Bishop Gobat has after all ordained – a year ago as Deacon & this year as full Priest – that Garabed of Diarbekir of whom my letter to Bishop Gobat some time since (a copy of which was sent you) gave some account, & he is now en route to establish an English Church in this city. It is very greatly to be regretted that our English friends if they must work in these parts should begin with so miserable a tool. I have not a whit of confidence that the man has any piety. Now how shall I treat such a "regularly Ordained" of this Sister Church! The fellow has so much of impudence & brass that it will require much of both grace & wisdom to so deal with him as not to compromise conscience or give him opportunity to represent us offensively to English friends. He shewed his character somewhat in Stambool in his recent visit there.

Rev. Mr. Eppstein of Bagdad who first gave these men countenance here came here some 3 weeks ago en route from Bagdad to Jerusalem. He expected to find Garabed here but did not. I suppose they are now together at Aintab where Garabed represented that he was "about to organize a Church" before coming on to D. I am a little surprised that Bishop Gobat should not have written me a word in reference to sending of Garabed as an Ordained Preacher into these parts. I do not even now know by whom he is supported or under whose auspices he comes. May the Lord overrule that His Kingdom be not hindered!

One young man was rec^d to our Church on the last Sab. So soon as Mr. Williams may be able to come up from Mardin, it is proposed to organize a separate Church at Cutterbul where some 15 members of this Church reside.

~~Iie~~ A young Moslem Moollah of considerable information has of late been shewing much interest in the Truth & talking very frankly with our

Protestant brethren. If his convictions deepen + become known he will find but little mercy in Diarbekir. In Cutterbul a young Moslem Koord has been for more than a year a constant attendant ~~of~~ upon our Services + is fully + openly a Protestant Xn He is a quiet modest young man + as there are scarce any Moslems in the village little or no attention has been attracted to his case. Once he was threatened with impressment into the army but he was unmoved + the thing died away. The stern battle in Turkey is yet to be fought — when Moslems begin to give heed to the Truth. Perhaps from other causes ere that day anarchy + confusion will have swept over the land. The continually increasing old + the many newly imposed + heavy taxes are rapidly draining the wealth of this part of the land + occasioning bitterness of feeling toward the Government. But alas! Alas! for America! Who could have anticipated such a state of things in our peace loving land? And what + when will the end be? We pray for a righteous peace — not for an unholy + a false one.

Would our visiting America in the Spring meet with your approval in case the health of my wife should in the view of our Mission demand it? Unless there should be some manifest change for the better during this winter I believe it to be the general feeling of our Mission circle that the change should be made. We have hoped against such a necessity but this last illness this Summer + her present state lead us to look upon the matter as a probability. Our loving friends in America have greatly desired our return + while I would not say that their frequent allusion to the subject has had no influence with us I think we can say truly that we have not been unduly influenced thereby. The reason for such a visit would be threefold - 1st + mainly the health of my wife - 2nd the necessity of new teeth on the part of us both + 3rd the claims of our aged parents three of whom are now in their 70th year + the fourth but a little behind.

But I did not intend so long a letter when I began + now I close abruptly. Dr + Mrs. Nutting returned from their visit in Arabkir + accompanied us from Kharpoot + soon after went to Mardin. My wife joins me in sincere Regards to yourself + the Members of the Com. To your + dear Mr. Treat's families we wish a special remembrance. May the Lord spare you long to labor in His good work!

In love + Esteem Yours

Aug. Walker.

Diarbekir, Oct 29, 1862.
Rec'd Dec 6.
Ap'd Dec 31, 1862.

Diarbekir Jany 16th 1863.

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir,

Mr. Williams has sent this report through my hands & I desire to accompany it with just a word. It seems to me that his premises & conclusion are at variance. I do not agree with him that it "were far better that we abandon the whole region than to hold it as we are now doing." In some respects it seems ~~respects it seems~~ to me we were never holding it better or more hopefully for good. The congregation in Mardin so steadily increasing in numbers, in interest & in understanding ~~as they~~ as is very manifest even in Bro. W's Reports – the Training School so hopefully laying a foundation for good to the whole field – the hopeful occupation of Sert by a Helper (Elias of Mosul) which Mr W. has doubtless unintentionally omitted to mention in his Report – even the abandonment of Mosul by Missionaries teaching the Congregation there what they were slow to learn & now are reluctant to accept, viz. that the Board's object is simply to aid to the knowledge of Truth & not to political or social prestige or importance – all these things militate strongly against abandonment. ~~Even~~ The regular, daily, attentive audience of 60, 67, 70. & 75 at Mardin during the last "Week of Prayer" just passed was calculated to give even Bro. W. some hope of good – at least when the time of refreshing shall come from the Lord Most High.

As to a better i.e. more profitable occupation by our English friends – I must beg to dissent unless different material be sent from that just commissioned by Bishop Gobat to commence a work in these parts (the Garabed of Diarbekir, ordained Priest at Jerusalem arrived here nearly 4 weeks ago) by whom notice was given to this congregation on the last Sab. that he "had intended to celebrate the Lord's Supper at the great Feast, (I suppose meaning Easter) but as there was now so much sickness in the city & so many sudden deaths it were well to be prepared & therefore the Communion will be given on the next Sabbath to as many as desire & who are not openly vicious!" Doctrine & practice according with this are repulsive rather than attractive to the mass of Bible readers in this City. And scarcely one of our Protestant Congregation has been to talk with the man in private or witness his public ministrations but has returned with more or less of disgust with that which, as presented by this ignorant fellow, is so little removed from the superstitions & the errors they have so recently discarded. I am amazed at Bishop Gobat's ordaining a man who is certainly not enlightened beyond the Prayer Book.

X

To return — I must say that I believe or rather would greatly fear that such an occupation of any part of the field w^d^ fail to be productive of good. I do not believe that English Missionaries either w^d^ be more efficient laborers than our brethren who have prayed & toiled & died at Mosul. The field is not an Armenian field & we cannot look for the same increase therefrom. But it is worth cultivating for the Lord.

And here I would join Bro. W^m^ & our whole Mission in the earnest desire that he be not left alone with his present responsibilities. He needs an Associate & a good one, else I fear he may feel that all is in vain & give up in needless despair. As to the Knowledge of Tongue — most of us Missionaries are miserable stammerers — & God doesn't bless simply ~~in~~ according to this knowledge. And in relation to the Arabic that there? is great danger that increased knowledge may serve only to darken counsel. I believe this is very much the case with Native Helpers.

But it is time for the Post to start. I have written this most hurriedly — thinking that Bro W's Report needed a Complement (if not a Compliment)

The Wife of our excellent Preacher B. Tomas died on Dec 26th. The Week of Prayer was observed with pleasure & I trust profit in our Congregation. My Wife & children will prob. start next Month to meet & accompany Mrs Schneider to America. I purpose to remain for a year or so.

In great haste but in sincere love & esteem

Yours Aug. Walker.

Diarbekir Jan. 16. 1863.
Rec'd March 9.
Ans. Apr. 30

Mardin Dec 9th 1863 343

Rev. S. B. Treat
My Dear Sir.
I regret not having writte
a single note while you were "officially" correspondin
h our Mission. I can assure you it was from no lack
love or esteem. The little conversation I had with you
America has had a precious memory & influence
h me. I look forward with much pleasure to meet
g you ere long if the Lord will.

But I have a special reason for writing you just
brief word now. When at Kharput 2 weeks since
r. Wheeler read me a copy of the letter he wrote to you
June last & I was very sorry that he had unin
ntionally given you quite an erronious impression
specting the personal relations of the members of Diar
kir Station. And Mr. W. himself on rereading it
w that he had quite misrepresented the case. The
pression conveyed was that a third party was greatly
eded in D. to act as arbiter & put an end to unhap
y strife by a majority decision of disputed questions.
am glad to say, ~~that~~ & I am sure my colleague would
rroborate, that Diarbekir has not had such trouble
such need. We have not had such opposite view
divided sentiment & no third party has ever been
eded to act either as mediator or as arbiter. Seldom
never has there been any collision in personal or Mis
ion plans. Whatever difficulty or trouble there may
ave been in Diarbekir Std. it has certainly not been of
his character. We are very imperfect - have a good share
f total depravity - but it has not run particularly in this
irection & I am sorry that such an impression of Dr N. or myself
hould have been conveyed to "the Rooms." I have thought this
much due to us both. I am sure Bro. Wheeler wd. be glad to correct the
impression which his letter gave in this respect - but perhaps he will not
hink of it again. 'Tis midnight & I must stop. In love to you & Mrs Treat -
I remain Yours Sincerely Aug. Walker

Diarbekir Jan. 16. 1863

Rev. Aug. Walker

Mardin Dec. 9. 1863.

Rec'd. Jan. 30. 1864.

Ack'd. March 30

Rev. Augustus Walker,

Bristol, R. I. Feb. 8, 1864

Recd. Feb. 9, 1864.

Ansd. Feb. 9.

Friday, Feb. 12 — Came to
my house

& market. It is what Armenian
ical Ecclesiastics have earnestly desi
for these years & would greatly hinde
our work.

But I did not intend a lett

My Wife joins me in Regards to y
self & Mrs Anderson

Sincerely Yours
Aug. Walker

death of his only son, in Chicago. The funeral
is expected to be on Saturday. The body will
robably reach here tomorrow. The staff on whic
he father was just hoping & beginning to lean
never before is thus suddenly broken.

I propose to be at Fall River next week
preach at Waltham on the ~~coming~~ following
b. going thence to Claremont N.H.

Would it be pleasant & convenient to you
Mrs Anderson to have Mrs Walker & me come
spend next Friday night (16th inst) at your
ouse? After the Meeting at Worcester we
nay perhaps accept the invitations of friends
go to Western Mass. & New York. A note
would reach me here Care of C. Tiffany Esq.
f by Monday next or after that at Fall River
are Dr A. Durfee, Prospect St.

That exhibition of Moslem spirit at
onstantinople is what is to be expected
hen the Truth begins to make inroads upon
he followers of the false Prophet. But I
rust that that compact will not continue
rohibiting religious discussion in Khans

Bristol R.I. Sep. 8

My Dear Mr. Anderson,

Yours of

6th is recieved. I trust that

Documents of Miss. to E. Turkey w
deposited in your Room that day
as I had that morning sent the
ed package by a friend to Mr. Tord

I am glad if the Report was at
satisfactory to you. I would like
have introduced other topics a few
feared it would make greater length
than would be desired. I passed ov
the girls seminary at Kharput lightly
without the notice which it deserved,
because of the peculiar relations of Miss
cock.

My family is with me for a few day
visit with some friends here. On the com
Sab. I expect to speak in Dr Shepard's Ch
& in the Methodist. Good Dr S. is in sore
now having just recd Telegram notice of th

Mrs. Eliza H. Walker 345
Andover June 2. 1864.
Rec'd. June 4

Andover June 2nd 1864.

My dear Doct. Anderson.

My heart has prompted the writing of this letter to Mrs Babcock. and as I do not know her direction I enclose it to you feeling that you will wish to know the particulars of the long-weary sad journey and if for any reason you deem it not wise to forward the letter, you will please retain it.

I cannot express the gratitude I feel for the safe arrival of the poor travellers in Liverpool. but there remains the wide Ocean and perhaps the journey from New York on, to Framingham. It greatly strengthens me to commit all their way to God - and I try to be calm & still - knowing that He will order all - & for the greatest good. Will you please give to Mrs Anderson

Mrs. Eliza H. Walker 3/45
Richmond

Mrs. & affectionate regards — and to
many others — and I would ask a
remembrance before the Throne for
myself & mine — Yours affection

Eliza H. Wal

Extract from Mr~~s~~ Walker's letter to Mrs. (Walker from Liverpool & by her communicated to Mrs Babcock) ~~Babcock~~, dated Andover, June 2, 1864.

"I am sorry that the state of our sister, Miss B., renders a longer stay at Liverpool imperative, to secure some female friend or attendant at least if indeed her mental state will permit of her going farther at once. She improved all the way from Kharpoot and especially after reaching the seaboard. The Lord wonderfully favored us in Ship, officers, stewards and passengers. More favorable surroundings could not have been asked. At Alexandria Miss Proctor left us with much hope that sister Belle would no longer need her aid or society. For several days she did seem to be getting on nicely but from Malta here she has been becoming more gloomy, and strange, culminating on Wed. May 18th in an attempt very shrewdly planned and which narrowly failed of execution - of throwing herself overboard, when we were in the middle of the Bay of Biscay. Providence kindly thwarted her purpose, but a shock was given to the whole ship's company. I cannot give the particulars now. From some intimations, we had been for some two or three days fearing some such thing, and were on our guard, else our sister had surely gone, and at the speed at which we were then moving it would have been impossible to have saved her.

She has not been allowed to go up on the Poop since and a sailor night and day guards the cabin door.

Since this she has taken a great aversion to me, asking the Officers to "protect her from that man", and is unwilling that I should do any thing for her. I was exceedingly anxious respecting her all day yesterday, and cannot but be so all the time. The Captain and all on board are as kind and sympathising and considerate as possible. I am troubled to know what to do in Liverpool. but I trust I shall find Christian friends in Mr. James (to whom I have a letter,) and Mr. Collie, to give me counsel and aid. I *hope* Miss Babcock may be able, if some female companion can be found, so soon to come on by Inman's boat of next Wed. or Thursday for New York or perhaps it may be better to take the Cunard for Boston on the Saturday following i.e. the 28th inst. It is possible that Sister B's state may make it necessary to place her in some asylum here temporarily, in which case I should leave her for Rev. Dr. Wood who will be ~~here~~ on from Constantinople the last of June or first of July. But I greatly desire to get her as speedily as possible to the home and care of loving mother and sister. It will be sad if she must stop, now that only the last stage of the long journey remains. It will be well for you to inform her mother of our progress so far. Assure her that her afflicted daughter shall lack no care or aid that a brother can give or Christian friends counsel or afford. Miss Proctor would have accompanied us to America even, if it had then seemed necessary. ++ The Capt has kindly ordered the 2d mate and the steward to care for Miss B. this evening, if we reach the landing in time for me to go to Mr. Collie's this evening. I hope they may be able to provide for us, for a few days or find some suitable place. How much I wish Miss Proctor was with us now. Her presence would be invaluable.

I am surprised to see how many on board understand such cases, and their conduct, so that I find no lack of kind sympathy for both her and myself. At present, since her attempt to throw herself overboard, she will allow any other to do for her but not me. For the last 30 hours she has insisted upon occupying the 1st mate's room and berth and he has pleasantly and kindly permitted it."

Rev. Mr. Milburn & his wife

Mrs Babcock,

Recd. June 6, 1864,

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Auburndale Aug. 8th 1864

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir,

I will endeavor to give a brief statement of my experience in accompanying Miſs Babcock from Kharput to America.

I & my family were in Kharput to welcome Miſs B. on her first joining our Miſsion in the Autumn of 1862. We hoped much from her labor in charge of the Semy for girls. She seemed disposed to labor heartily & earnestly in the work. I remember her contending in argument that "a Miſsionary should not spare himself or herself but wear out as soon as poſsible." She expreſsed the conviction that she would not be long in wearing out & was inclined to censure Miſsionaries generally for lack of due zeal & devotion.

I visited Kharput again in Nov. 1863 & attended the Examination of her School at the close of its first Seſsion & was pleased with the appearance & progreſs of the pupils & hoped much in the future. But this hope vanished in the evening following when she announced to the Miſsionaries in a body her engagement to be married to the Native Pastor of the Church in Diarbekir! We were all greatly surprised at such a step, confidently believing it to compromise the happineſs & uſefulneſs of both the parties. As brothers & as aſsociates therefore we could but exhort her to consider the matter more before taking such a step. She was influenced to recall her engagement but ~~unbeknown~~ secretly renewed it three days afterward.

Of the events of the winter, the developments of her insanity which so greatly tried the Miſsionary circle at Kharput you are fully informed. In December I recd from her a copy of a Circular in which she expreſsed her intention to return as soon as practicable to America & through Mr Barnum. She desired me to start at once & accompany her.

Until the middle of March travelling was impracticable but on March 18th I reached Kharput. I was struck with the appearance of Miſs B. & said to my aſsociates "How can you have in the least doubted her insanity? It is manifest in her face." She seemed to have very little mind & took no part or interest in the preparations made for her journey. On the day of starting we succeeded only after several hours of persuasion & effort in inducing her to change her dreſs for a suitable one for the road. With much of emotion & oratory she said to me "Where are you a going to take me? Will you take me right down through the earth?

We left Kharput March 28th. I cannot relate one of a thousand of her queer notions & queer doings on the road & at our stopping places betokening a disordered mind. The oddest fancies would take poſseſsion of her & trouble her greatly. At Izogloo where we first reached the Euphrates she objected to the room in which we were because of a little white ashes on the hearth. At the Ferry we were detained two days while the boat was repaired. At the house of the chief of the village where we stopped she was very uneasy. If we started out for a walk she would turn back perhaps before having gone three rods. On returning from a short ride she did not wish to alight declaring that the villagers were opposed to our stopping there — she could tell from their looks — insisted upon it that blinds had been put up at the windows shewing that they did not wish us to come back &c. She sat a little while on the roof & then expreſsed herself exceedingly sorry for "the sun had made her sack so hot she would not be able to sleep any that night." Just at sundown after being out a few minutes she said she could hardly breathe the sun had made her green dress so warm. Once during that day I persuaded her to lie down for a little on her travelling bed. She seemed to sleep but after a little arose & said "O I am so sorry I have lain down here. Something has come out of these boards (the covering end wall of the room a foot distant from the head of her bed) & is gnawing right into my head!"

The next day April 1st we rode down to the Euphrates. While waiting for the Ferry boat to be in readiness I could not persuade her for more than an hour to relieve her horse by dismounting. The large numbers waiting to cross the river seemed to trouble her & at length she began to entreat me with tears rolling down her cheeks not to sell her to these Koords. "How little I thought when I left my Mother that I should come to this miserable end! It were better that I drown in the river than be sold to these Koords." When the Ferry Boat was in readiness for us she refused to dismount & get into the Boat & we were obliged to take her from the saddle & carry her into the Boat & again on reaching the opposite shore she refused to leave the Boat — so we carried her as before. After leaving the Euphrates she endeavored secretly to throw away her umbrella & the leather case in which it was suspended from the right pommel of her saddle. We spent Sat. & Sabbath at Mr. Richardson's in Malatia. Mrs R. & I tried in vain to induce her to wash her face & neck, much needed after a week on the road. She was determined to leave off a necessary article of apparel alleging as a reason that she had spilled some water on it (it was perfectly dry) After persuasion had failed & the time for starting had come she yielded when I told her that if she did not put on the garment I would put it on her myself.

We were six days journeying from Malatia to Aintab. She was continually distreſsing herself with odd & foolish fancies, diſsatisfied with every house where we lodged - every night fearing that our host or the villagers would never let her go from the village - imagined the muleteers to be plotting with the villagers against us - would wake at times before midnight & insist upon our starting off at once, declaring it would kill her to lie down again - always troubled about the air of the room being "close" even when a cold wind was whistling through & up a huge open chimney - refused to have a calico curtain stretched acroſs the room at one time contending that it confined the air, at another that there was something in the figure that was very unpleasant to her & she could not bear it - put her pillow under her inflated rubber bed because the calico pillow case being purple would not suffer her to breathe - some nights would insist upon sleeping with her riding skirt & hat on - at another place would take off her skirt & weary herself more than a half hour in endeavoring to decide where to hang it for the night. At Belviran we secured a nice large airy room, the best in the village. She persisted in declaring it a horrible place - "dreadful to stop here!" &c. but when I aſsured her it was decidedly the best in the village then she desired some *more humble* place - would prefer to go & stop in the stable Then thought the room damp & therefore she *must put on her rubber coat* & *sleep in it*. At this village was an old woman a warm hearted Protestant ~~who~~ entirely alone in her love for the Truth. She was delighted to see us but Miſs B. refused to give her a salaam or take any notice of her.

She seemed pleased to reach Aintab & her friend Miſs Proctor but was continually in fear lest I should leave her there. On the day after our arrival ~~then~~ I had stopped to dine at Mr. Montgomery's but Miſs Proctor sent up for me as Miſs B. was so uneasy at my absence & unable to eat. When

I came Miss B. seemed delighted to see me, said she was afraid I had left her & she did not dare to eat at table because she thought that if she ate anything that would oblige her to remain there all summer.

All the Missionaries present at Aintab as well as Rev. Drs Wood & Thompson & Rev. I. G. Bliss felt that Miss Proctor should accompany Miss B. at least a part of the voyage. Her presence was a great relief to me & very welcome to Miss. B. Through the cheer of Miss Proctor's company & her kind judicious care Miss B. seemed steadily to improve especially after reaching the coast & embarking on an English Steamer at Iscanderoon — so that at Alexandria it was decided as best on the whole that Miss P. return to her school in Aintab. For more than a week Miss Babcock did not seem to suffer from the departure of Miss P. But between Malta & Gibraltar she began to be more nervous & troubled — in the night imagined the noise of the rudder gearing to be from the clanking of chains of prisoners in the hold. She insisted upon having the keys of her trunks & would then deliver them to the Stewards to keep for her not knowing what to do with them herself. On deck was afraid to sit near the hen coop lest it should trouble the fowls &c.

After leaving Gibraltar she began to like to go amid ships & sit upon the cotton bales at the edge of the vessel where she could look directly down into the sea, so that in view of the danger of such a position I was obliged with the aid of the Capt. to interdict her sitting thus. She began to speak of the pleasure she would find in being buried in the sea — thought it w^d. be nice to lie down in the deep blue waters — mentioned this idea several times to Capt. Mates & to me & told me that she did not think she should go to Boston with me but should jump into the sea.   Several times she wished her clothes soiled & clean to be thrown overboard — at one time requested the Steward to throw overboard one of her trunks saying it contained only soiled clothes, whereas it was in good part filled with her Comprehensive Commentary & other books.

Wed. morning May 18th she seemed more cheerful & we all hoped she was better. Sat upon the poop deck nearly all the morning but never alone as her intimations respecting jumping overboard had put me on guard. At two o'cl the dinner bell rang. She made no movement toward going down to the table & at length I suggested to her that the gentlemen were waiting for her ~~to move~~ She said she did not wish any dinner & would stay on deck but we had better all go to the table. Failing to persuade her to go down I told the other passengers not to wait as Miss B. declined to go to the table. They went down & I took my seat again by her. She endeavored to prevail upon me to leave her & take dinner but I said "No! if you stay I will stay too" on which finding that she could not be left alone she concluded to go down. Meeting the Capt. at the Cabin door she asked him to please excuse her from the table. "O, no!" said the Capt. "you are the only lady we have & we cannot excuse you." She then sat down at the table but requesting permission to keep her hat on (which she had never done before) Two or three plates of soup had been passed when she suddenly rose from the table asking to be excused & went immediately out of the Cabin. I said "I must go too" & followed as quickly as I could. She passed up the stairs leading to the poop deck, slipped under the handrailing & stepped upon the bulwarks & was in the act of throwing herself off when I sprang & caught her. Fortunately a sailor was at the moment passing on the poop deck & was able to give me assistance. The Capt. from his seat at the table through the cabin window saw her step upon the bulwark & throw herself. He thought there had not been time for me to reach her & he started up with the exclamation "By George! She's gone!" He sprang out to the deck & was in time to help me lift her down. The affair gave a shock to the whole ship's company. All felt that we had narrowly escaped a dreadful tragedy. Thenceforth the Capt. forbade her going out upon the poop deck & kindly placed a sailor at each watch to guard the cabin door. Miss B. tried several times to go out again From this time she took a great aversion to me & was unwilling that I do anything for her or be near her. Her head & face seemed hot & flushed. The next day she went into the 1st mate's state room & remained there day & night the mate very kindly giving it up to her. She desired the Capt. & mates to protect her from that man (meaning me.) She looked wild & unnatural until our arrival at Liverpool two days afterward. There Mr. James of Phelps James & Co. gave us a home at his house in Aigburth & Mrs James Collie of Lisgard shewed us no little kindness. I ought not to fail to make mention of the remarkable kindness & sympathy we experienced from Capt. Middleton & the Officers & men of the Steam Ship Memnon. We landed in Liverpool May 21st & sailed again in S.S. Etna May 25th

A few times during the voyage Miss B. entered into conversation with some one of the passengers but usually was indisposed to converse. So soon as the Stewards began to prepare the tables for meals she w^d go & take her place at the table & sit there, perhaps at times an hour, until the meal was ready. Although but one birth in her Stateroom was engaged for her she peremptorily refused to allow another lady to occupy the other birth declaring the Stateroom to be hers & no one else had a right there. It was impossible to reason with her. Once on the deck she was quite talkative with a fellow passenger, a Sea Captain, & told him of her attempt to jump overboard & of my thwarting her plans & said that she was very angry with me for it. During the latter half of the voyage she was evidently thinking of the same thing & seeking for an opportunity to accomplish her purpose. She seemed to have no desire to reach America & no interest in it. It was the same in regard to reaching her own home after landing. I can assure you I was never more glad than when we reached New York Harbor June 6th & never experienced a greater relief than when I committed her June 7th to the care of her Mother & Sister in Framingham. I had been with her just 2½ mos & the most of the time was a weary anxiety & watching.

I pray that the Lord may restore Miss B. to her right mind that she may yet be useful in the earth.

I have given here but a partial narrative of the more prominent events of our long journey & voyage But I think the narrative is sufficiently full & painful, & I need not record any thing more.

I trust that the Board & our Mission may not be thus afflicted again.

Very Aff^y & Truly Yours

Aug. Walker

To Rev. R. Anderson D.D.
Sec^y A B C F M.

Auburndale, Aug. 8, 1864.
Rec'd Aug. 11.
Aug. Walker

Notes & Queries 347½

1st p. Is Mrs Haskell still connected with the Mission?
3rd " In making extract from the Tab. view let the "¾" Licensed preacher at Bitlis & the "¼" at Van be entered as a whole Native Pastor at Bitlis. It is B. Simon the Ordained. I have so counted here in the summary.

Rockville, Mass. Aug. 30th '64

My Dear Dr. Wood,

I have prepared a Report after a sort & submit it to you to amend or reject as may seem to you best. I have aimed at brevity while meaning to introduce every ~~necessary~~ essential subject. You perceive I make no allusion to the late trouble in the Capitol which although so distant will I fear seriously cripple our work also. For years the Armenian & Jacobite & Papal leaders have been endeavoring to get our "preaching" & books banished from Khans & markets & confined to our own chapels & houses. For the moment it wd. seem that they are successful.

I have left blank pages that you might insert anything easily which may occur to you or more readily cut & rearrange if desired.

I fear I may not again see Bros. Bliss & Mears & Miss Pond. Please make my hearty salaams to them & bid them "God speed!" from me. To your own family I beg a remembrance & remain

Yours Sincerely
Aug. Walker.

Auburndale, Aug. 8, 1864.

Rockville, Aug. 30, 1864

Rec'd Sept. 5

ack Feb. 6/65

Rev. Aug. Walker 348

Schenectady N.Y. Nov 10

My Dear Mr Treat,

Rec:d Nov. 12
an " 16

A Note from Mr Bush today informs me that you desire me to join Bro. Humphrey for a while in the West.

I had just promised Mr Bush to return again to Western New ork & hoped to rejoin friends in ass. in Dec. But if it is desired that I go out with Bro. Humphrey I will forego my return East or a while longer — although both rs & Sisters are getting impatient or the visits so long promised them.

I have been on the move ever since he Meeting in Worcester speaking Sab. ct 9th in Longmeadow, 11th in Danbury, Ct. 2th in Norwalk Ct. Sab. Oct 16th in the hurches of Drs Stearns & Few Smith in ewark N.J., ~~Oct~~ 19th in Glastenbury Ct. ct 20th in Prospect Ct., Sab. Oct 23rd in Rochester in Churches of Drs Shaw & Ellingwood

Oct 24th with Bro. Jessup in Auburn
to Students of Semy & evening in 1st Pres
Church – Sab. Oct 30th in Pres. Church
Ogdensburg & last Sab. in Dr Back
Church here. I spend next Sab in
Albany or Pittsfield & speak in Gen
(Dv.) next week Friday & Lima N.Y.
the Sunday following. I find ma
warm friends of the Master's Cause
here & there who bid me welcome
His servant.

I must write no more. –
students of Auburn seemed quit
interested & it struck me that if
of the Secretaries could make them
a visit in these days it would be
profit. –

Mrs W. joins me in kind R
to Mrs Treat & yourself

Affy Aug. Walker

Rev. Aug. Walker 349

Watertown, Wis. Dec 16 '64.

Rev. Dr. Anderson, Rec'd. Dec. 20.

√ Pru. Cd

Dear Sir,

In com-
pany with Rev. Messrs Humphrey & Sloane
am hereabouts endeavoring to interest
he hearts of the people & especially the Church
n the cause of Missions. These Brethren had
eld a Meeting at Delavan, Wis. before I joined
hem. We have together been at Rockford &
reeport, Ill. Beloit, Janesville, Madison
had one Meeting here last evening.
e have been most kindly & favorably rec'd
very where & have hope that results may
seen in increased interest & contributions
There are good men in the Ministry herea
uts & to this good brother in whose house I
n, Rev. C. Boynton, we owe our having
v. Morgan in the Missionary field.
We spend next Sab. in Milwaukee & ere
other Sab. reach Appleton & Green Bay;
lding Meetings at Ripon, Fond du Lac & Oshkosh,

on the way. Mr Humphrey takes
of the work with interest & energy & is
acceptable to the people.

But I did not begin this letter
to speak of these matters although I
doubt not you are interested in them

From several sources I gather th
the removal of Bro. Barnum from Khar
put to the Capitol is mooted for the
sake chiefly of caring for our revered
Father Goodell. When Mrs Prime in N
York was urging this, I could not but
saucily suggest that some other Son in our
Mr Prime for instance, might perhap
remove to Constantinople ~~might~~ for that
work.

"I do not wish to be selfish in the matt
but I should regret exceedingly the rem
of Brot Barnum from our Mission. In o
present weak state, we can ill afford to
one of the strongest & best of our number
"The peculiar relation, also, of the three

men at Kharput, in that now very impor

tant Station, make me very desirous

that we run not the risk of a new com

bination.

3 "And moreover, the brethren at the Capitol

ed rather an Armenian Speaking

the Mission." Bro. Barnum uses Turkish, & there

are already at Stamboul, Bros Trowbridge,

Washburn, & Herrick, who use that.

"If Bro. Barnum is not imperatively needed

in Kharput, let him come to Diarbekir;"

but we cannot afford to lose him from

our Mission".

Prof. Huntingdon of Auburn told

me in the cars a few weeks since that

since the visit made by Bro. Jessup & self

Auburn several of the young men were

seriously considering the foreign work.

I trust that an Associate for Bro. Williams

will not be forgotten. I sometimes am

very faint hearted in ref. to the future of our

work. Our Diarbekir Pastor has declared

his intention to leave in the Spring for
year's visit to Constantinople. My littl
faith says he will never return. The m
ter of Miss B. has unpleasantly affected h
His disappointment was great & he cannot
vest himself of the idea that her derangem
resulted from opposition to her marriage.

He reports the Congregation about as u
Five were to be rec^{d} to the Church at th
last Communion. There has been mu
sickness in D. & many deaths since my le
ing & much suffering from high prices
business stagnation

You have heard of the death of Mr
Toms' child (2 years old) since the fou
died in Kharput, making 6 sweet l
ones from our Mission taken since
year began.

I have made too long a letter
Will you please report us to Mr Treat
with our regards - & for yourself

Sincerely

Aug. Walker

Andover Feby 22. 65

My Dear Mr Treat,

I was sorry not to be able to call on you in passing through Boston. I trust you are being restored.

I write but a hasty word to say that I am sorry an engagement to supply my Bro's pulpit at E. Abington next Sab. prevents my going to Mr Means as would be most pleasant for me, he having been my father's pastor. The following Sab. we wish very much to be in New Bedford in fulfillment of a long made promise. A note from you to the Pastors might be profitable though I knew them.

The Sab. after that is my W. Newton engagement. In haste

Yours Truly

Aug. Walker

Rev. Aug. Walker.

Andover, Feb. 22. 1865.

Rec'd Feb. 23.

Andover Mar 16th 65

My Dear Mr Treat,

I rec^d your
ote last Evening & was about to write
Mr Palmer as you desired. But about
o'cl. in the evening Profs Park & Thay
called & quite urged my speaking
f the day although Mr Tarbox is to
e here. I have therefore engaged
be here. The Sab. following I
to be with Mr Miles in Charlestown
in the evening at E. Boston Rev. Bingham's Church.
I go to Lawrence to day & shall
gage to be there in the evening of
b. if it should be desired.

I have thought that perhaps I ex
essed myself too strongly in relation
the supply of our field the other day.
prefer to have no will in the matter.
cannot help feeling desirous that my
people be better provided for than
y are now or are likely to be.

In haste Yours

Aug. Walker

Rev. Aug. Walker.

Andover, March 16. 1865.

Rec'd March 16.

352

Aug. Walker

Auburndale, Apr. 20. 1865.

Rec'd. Apr. 20

Auburndale Thurs am

Dear Dr. Anderson,

I enclose here with the letters from Sorfa Thanking you for the loan of them. We will speak with you of them when we see you

Aff'y Yours
Aug. Walker

Rev. Aug. Walker

Auburndale, Apr. 20. 1865.

Rec'd Apr. 20

✓

Rockville Mass.
May 4 1865

My Dear Mr Treat,

I hope (D.V.) o be in Boston tomorrow (Friday) & will be glad to see you.

On returning from Slatersville Monday a.m. I called at West Medway to see Mr Bryant but found hat he had gone in the previous train s engagement being ended. He s won the hearts of all the people hey seem to be casting about to nd some way of detaining him — hich I hope they will not succeed.

I am sad at the early death of Mr. Chapin. What does the Lord n by these things?

Perhaps Mrs W. will be with me to-orrow

Yours Sincerely
Aug. Walker

Rev. Aug. Walker.

Rockville, May 4, 1865.

Rec'd May 4.

Bible House June 14

Dear Dr. Anderson,

We have seen
iss Green. Her appearance is very pleas
g & she manifests an excellent spirit,
ming to desire only to serve the Master
e is taking the matter of going with
s into serious consideration & will
robably decide in a few days.

Of the question of health there is some
ubt. She is now in perfectly good health
~~&~~ & indeed her general health has been
d. We feel that it would be well to have
ome good medical advice in her case
to a probable return of her Gaboon trouble
t seems to Dr Wood & us that it would be
ll, if you please, that you recommend
t she come into N.Y. & consult Dr Post
some such physician. Dr Wood would
roduce her to Dr Post. The earlier this is
e the better. I judge she thinks favorably
he plan of going with us. We leave here
is P.M. & (D.V.) reach Pittsfield tomorrow AM

+ expect to be thereabouts for a week
or more. Any communication to
us may be addressed to care of
Wm. G. Harding
Pittsfield
Mass

We purpose a carriage ride of a we
in Berkshire.

I write hurriedly — with Regards
from Mrs W. & self
I remain
Yours Sincerely
Aug. Walk

Rev. Augᵗᵘˢ Walker,
New York, June 12, 1865
Recd. Ansd. June 15/65

Rev. Aug. Walker 355

Pittsfield Mass
June 24th 1865.

Rec'd. Aug. 1.

My Dear Mr Treat,

I am inquir
ng from Boston your whereabouts desiring to get
nto communication with you
s speedily as possible. A very
nlooked for & trying doubt has
een suddenly thrown upon our
plan for immediate return to
ur field & we desire your coun
el & would be glad to talk with
you if this is practicable.

From the time of my wife's severe
llness in Kharput 3 years ago
he has suffered in a way which
as led her to suspect at times
ome uterine difficulty & a Stric
ure in the chest always ~~occasioned~~
onsequent upon fatigue has
iven us both some uneasiness.

When in Andover in the Spring
we consulted Dr Tracy & the Sub-

stance of his advice was that ster
she needed rest & the taking of a f
nourishing food, beefsteak, weigh

Also more than a year ago dis
talked with her physician Dr. that
Brown of West Newton but we an
out any special result. or s

During the preparations for now
going back she has suffered year
from this stricture but her preva
vailing feeling has been that mos
there could be no serious troub mo
because of her power of enduran lic

But her friends here were wo
sirous that she consult Dr. G. H
their family physician whose pri
specialty is the treatment of w
ine diseases. He came yes
terday P.M. & noticed imma
cately some peculiarity about h
breathing & after careful exa
nation decided that there were

uterine disease of long standing a sympathetic affection of the right lung, & to our utter surprise dismay gave his decided opinion that her going now to Turkey would an unwarrantable risk of life, or she would continue about as now for a year or perhaps two years & then break completely down even were her circumstances the most favorable — But that a few months of treatment by local ap plication according to his mode would remove the disease.

He has promised to give a written statement for Dr Jeffreys I must write no more for the mail will soon close. You can imagine that we are greatly troubled by this unexpected information & know not what to do. We desire to Dr Jeffreys & consult him also.

Affectionately Yours (over)

Aug. Walker

P.S. It was our plan to be h
until Thurs. & then at Congu
ow until the foll. Tuesday — t
to Aub.

We look for the Wms Chil
here tomorrow.

Rockville Mass.
July 18th 1865

Rev. R. Anderson D.D.
Secy A.B.C.F.M.
Dear Sir

I desire to make the following statement to the Prud. Committee. I have not wished to ask other than the usual $500 salary for the maintainance of my family during our stay in America, & the kindness of personal friends has relieved me of the necessity.

But the high prices of all commodities purchased in preparing to return to our field necessitate my asking the Prud. Com. to grant me the Balance of outfit which I did not take when entering the Mission work. I drew but $300 of the $666 which is usually granted.

Respectfully Yours
Aug. Walker

Rev. Augustus Walker

Rockville, July 18. 1865.

Recd July 18.

Ans July 18

Pub. Cert

√ Grant

Rockville Mass
July 20 '76.

Dear Dr. Anderson

Yours is recd. It is our plan to sail from New York on our return to our field August 19th. I would very much like a few months more in the land but to remain longer would necessitate absence from my people until the Spring, & this is not to be thought of. We have greatly enjoyed our visit in America.

In regard to Mr. Williams I can only say that not only his necessity but that of this Arabic field demand reinforcement. I am very sorry that Mr Perry has failed, but feared such a result from the first. We are looking for Mr. Wms' children every day, &

They are in company with
Winchesters & left Smyrna a
the 12th of June. We have p
our departure as late as we ca
so as to receive them in Ameri

Letters from Kharpoot & Mar
speak of great prosperity in th
work.

I expect to be in Pittsfield
on the coming Sab. & in Sonamo
or on the following

Very Sincerely Yours
Aug. Walke

Rev. Aug. Walker.
Rockville, July 20. 1865.
Rec'd July 20,

✓

Recd 28 Pittsfield Mass
July 27th 65

My Dear Mr. Treat

Allow me to introduce to you Dr Bliss of whom I spoke to you & who is seriously weighing the question of duty in resp. to the Missionary work. I am sure that your counsels will be of aid & value to him.

I arrived in Pittsfield safely at 6½ P.M.

In haste but Affly

Aug. Walker

Rev. Aug. Walker.
Pittsfield, July 27. 1865.
Rec'd. Aug. 1.

Rooms of T. M. A. Socy. London
Sep 4th 1865.

Rev. R. Anderson D.D.
Secy of A.B.C.F.M.

Dear Sir,

Thus far our way has been prospered. We left New York Aug. 19th in the S.S. "City of Boston" & with a very smooth sea & a voyage almost without incident reached Liverpool Aug. 30th in the early morning. We remained there only one day. having a pleasant interview with Mr. James but just missing of seeing the two young men sent out as Tutors of Robert College. They sail from Liverpool for Constantinople day after tomorrow - i.e. their passage was engaged for that day. We came on here on the 31st & on entering London in the evening were so unfortunate as to have my best valise stolen or lost from the cab. I have just succeeded in securing from the cab proprietor half the estimated value. The thing greatly marred the pleasure of our entering this great metropolis.

But a greater trial is in the news from the East of the dreadful cholera as a wall of fire across our path. And shall we go on? And how can we stay? And where? And what do? Rev. Daniel Bliss & family are detained here by the same cause & will probably remain into the winter. It was our plan ~~on~~ before arriving to take next Saty's (9th inst) Steamer at Marseilles for Constantinople but every one here feels (as do we indeed) that you would consider it most unwise for us to go on with such a state of things at Constantinople

(over)

London, Sept. 4. 1863.

& on the Syrian Coast. If we are unable to proceed soon to Constantinople it will not do for us to take our proposed route. Just now it would be very unsafe to pass by Scanderoon. How it is in Aleppo we have no word. But I cannot suppose that Aleppo, Aintab & Diarbekir will escape, & dread to recieve the word.

My mind leans to a quiet two or three weeks here & in Paris trusting that the Master will make our way plain before us. The rest of a little will not be amiss to my dear wife or self for we are worn. For the present few days we have taken cheap lodgings in Hampstead some 4 miles out. If I have no farther & direct word from Constantinople in a few days I may telegraph for instructions. I trust the Lord will spare our Missionary force. Bro. Washburne child (one of two) has been taken. You will doubtless have seen Mr. W's communication in the Evangelical Kindom for Sep. The pestilence was raging terribly there Aug. 9th

London Oct. 6. 1865

The memory of our visit to America is very precious & will I trust be for a strength.

Missis Jones (of the T. M. A. Socy) & Dr Bliss wish a kind remembrance to you. So from Mrs W. & self ~~for~~ to all in the Missionary House. Mr Jones says funds are not coming in very fast for the T. M. A. Socy

I feel interested in knowing how the year closed with the Board. Sad is it that it should be so difficult to carry on the Lord's work in the world even on so limited a scale!

Very sincerely Yours

Aug. Walker.

(over)

P.S. Rev. Mr Jones ~~enclose~~ wishes me to inclose this slip from the Record in which you will be interested. Mr Jones is moving to get the English Press to take up the matter.

Rev. Aug. Walker.
London, Sep. 4. 1865.
Rec'd. Sep. 22.
Ack'd Nov. 9.

Paris. Sep. 29 '65.

Rev. R. Anderson D.D.

Dear Sir,

We leave this eve to take Steamer at Marseilles tomorrow P.M. for Constantinople, with the unpleasant circumstance of Quarantine in the Lazaretto at Dardanelles. The Cholera is still at Marseilles & that together with the Lazaretto has made the question of duty difficult to decide. Trusting in the Lord & hoping we are in the path of duty we go on. We learn that the Cholera is now severe in Aleppo & that region, so we are shut up to the Northern route.

Miſs Washburn who accompanied us thus far turned back from here, accepting an invitation from Mr Alexander Strong & his daughter Mrs Hayward to accompany them in a trip to Scotland & come on to Constantinople in mid Winter. She was partly, & wisely as we think, influenced by the prospect of the Lazaretto.

During our stay in London 2½ weeks & here 10 days we have endeavored to economize as much as poſsible but our expenditures will be greater than would ordinarily have been the case. The removal of Bros Dodd & Morgan saddens us greatly. We fear that more will have been taken ere the plague is past.

Hoping that the approaching Meeting at Chicago may be one of unusual bleſsing

I remain Sincerely Yours

Aug. Walker.

Rev. Aug. Walker

Paris, Sept. 29. 1865.

Rec'd Oct. 11.

Ack'd Nov. 9.

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Rev. Aug. Walker

Diarbekir ~~Turkey~~
Dec 19th 1865

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir,

It is time that I do at least announce the safe arrival of self & family at the place of our home & work. The Lord favored us wonderfully in all the way. With the single exception of our delay in England & France of some three weeks in view of the cholera at Constantinople every thing was ordered as we could have wished; & indeed // the delay was we trust not without profit not merely in the pleasure of so good a visit in London & Paris but in the opportunity of making the acquaintance of some estimable Xn men & women & interesting them more in the cause of Missions And none delighted more in the details of Missionary experience & fruits ~~that~~ or manifested deeper sympathy than Mrs Charles the Authoress of "Schonberg Cotta Family." Her heart is alive to every good word & work. We were pleased with the interest manifested in Missions by a number of social circles to which we were invited & in which other conversation was suspended to ~~give us~~

hear from us some account of the Gospel work in these old lands. // Our introduction to these friends was through Rev. Daniel Bliss of Beirut who was still tarrying in England to raise funds for his Syrian College. He seemed to think the Turkish Missions Aid Socy was rather a useless institution & our friend Rev. Mr Jones was feeling that the donations of the patrons of his Socy were being diverted rather too much toward the endowment of the Syrian College. So we see things too often in our own light. Rev Dr Schmettean Secy of the Evangelical Alliance was very kind & through him we with Rev. Mr. Morse attended a little meeting of a Branch of the Alliance in Brixton, South London & made some statements in reference to our work.

It was not our intention to tarry at all in England or France but on reaching London & hearing of the ravages the cholera was making in Constantinople & Aleppo we felt confident that the Prudential Committee would not approve my taking my family into the midst of it. We did pass through it at Marseilles but we arranged so as to spend but about four hours in that City. We reached Constantinople on the morning of Oct 8th & remained there until Monday Oct 16th. It was less of a visit than I could have desired, my time was so occupied during the one week in preparations for the land journey, some of our road appliances having failed to reach us from Scanderoon as we had ordered.

The Capitol is a hard Missionary field & I sometimes feel that too much is expected of our brethren who are stationed there. The best men are of limited powers & while I think their policy is open to criticism & more especially in reference to some of the native employes longest in the service of the Mission. I think there is danger of too sweeping a judgment being passed upon their work by those in different relations. About the most unpleasant part of the Missionary's duty is the financial in which he is brought into seeming antagonism with the interests of those who are his helpers & reliance in the work. The world nowhere does its duty in the proper support of the ministry & in the necessary limitations of the helper's salary the Missionary must seem to side with the world, ~~in this~~ & approve its policy of not suffering the preachers of the Gospel to find their good things in this life. Yet as things are this is necessary & the head rather than the heart must rule in Missionary financial policy. In the earlier days of the Missionary work I do not think this was so well considered & experience of evil consequences had not given its wisdom. And in the older Stations it is hard ~~with~~ in dealing with employes to ignore the precedents of past years & difficult when not impossible to bring them to the self denial for which the new & wiser policy calls. ~~With~~ A strong & united Missionary force with the weight of personal influence & even a sort of public sentiment, which such a body is able to carry with it in its measures, is almost imperatively needed. Now it seems to me just here in good part lies the difficulty & the difference between the two representative (as they might be called) Stations of Constantinople & Kharput — the latter with a strong Missionary force to carry out any policy & with comparatively little precedent of evil & able ordinarily to bring this Missionary force to bear directly & personally upon any opposing element in the ~~more~~ than ordinarily impressible material which is there ~~to be dealt with~~ offered — the former with numbers quite disproportioned to the amount of Mission & Station work there to be done in matters pertaining to the Press, the Government & the Treasury ~~&~~ as much for every other Station in three Mission as for their own Station — with many precedents in days long gone by of which the influence is difficult to overcome or remove, while the Missionary force scattered in the midst of so large & so godless a community can scarcely come into personal contact with the people & much less make itself felt as a power to impress its own convictions upon & control the sentiment of & guide in its desired way even the Protestant ~~congregations~~ Churches which have been formed ~~by them~~. With a force more proportioned to the work to be done so that the Missionaries might come more into personal contact with the people & be able to impress themselves upon them thus being more directly examples for the native helpers while even more independent of them, ~~& to~~ they could more successfully bring the salaries of the Helpers to a lower & the contributions of the congregations to a higher scale. The great want of the Capitol as it seemed to me is a Missionary force to render more independent of Native Helpers — the great blessing of Kharput is the strong Missionary influence brought to bear directly upon every department of the work. I think the brethren at the Capitol have great difficulties to contend with both in the peculiar nature of their field & in bad precedents from the past, & I sympathize with them. I think the brethren at Kharput are pushing in the right direction & doing a glorious work & I bless God for it.

And just here I may introduce a matter which I shrink from writing about - but perhaps it is my duty. The occupation of Van we have long deemed very important. If the work is rightly begun & rightly carried on there may be with God's blessing ~~a~~ far more glorious ~~work~~ results than the Kharput field has yet shewn. In its village Xn population it is another Kharput only more so. It is therefore preeminently desirable that no wrong precedents there in the beginning ~~may~~ ~~may~~ hinder the subsequent progress & prosperity of the work - it is very essential that the right men with the right policy should be entrusted with the beginnings ~~there~~ - so that the difficulties experienced at the Capitol may not be repeated in that Eastern Sta. The policy of our brethren at Kharput we desire to have carried out in our Mission believing it to be the true one & ~~therefore~~ ~~especially~~ therefore in so important a station & in so large a field as Van we desire that those be stationed who will in full sympathy endeavor to carry out this policy. Before leaving America I recd word of the action of the Mission in reference to the removal of Bro. Richardson from Arabkir to Van. I did not feel that he was just the best fitted to commence the work there but supposing the Mission approved I, loving the brother, wd not make objection to his going thither. In the absence of others. I felt that it were better that he go than ~~that~~ none. And so I am still inclined to view it

But on my returning to the Mission I find the brethren of Kharput & Mardin Stations feeling very strongly upon the subject. It would seem as if the progress in carrying out the self supporting policy in the Kharput field had made more manifest the difference in feeling & policy on the part of Bro. K. ~~& these other brethren~~ & led them to fear that the adoption of another policy in the Eastern portion of the field might work great mischief ~~thus~~ while destroying the unity & harmony of the Mission. The relations between Kharput & Arabkir have not been pleasant of a long time & a certain incompatibility has occasioned considerable difficulty. It is a most unfortunate thing that Missionaries are not perfect. If, as has been proposed Bro. K. would be pleased to enter another part of the field in another Mission I think it would save friction & embarrassment in this. Bro. Williams who was at the last Annual Meeting seems to feel just as strongly as the Kharput brethren respecting the matter although he declines to write.

We left Constantinople on Mon Oct 16th ~~reached~~ by French Steamer & reached Samsoon on Thursday a.m. & Marsovan on Saturday evening enjoying a pleasant Sab. with the brethren there. Bro Dodd ceased from his labors the day we sailed from New York. After long & severe struggles in past years I think the work in that Station is now in a good & promising condition. I think Bro. Leonard has done nobly. We left on Monday morning (Oct 23) so as to reach Sivas on Sat 7 P.M. providentially meeting with Mr Herrick where we spent Friday night, he being on his return from Caesarea & Sivas. The work at

Sivas did not seem to me very different from what it was when I was there in 1859. Dr West's medical influence seems to be salutary & his labors abundant but Messrs Winchester & Livingstone & their families have been invalids from the first & have only just been able to keep things along. I hope much from Mr. Bryant's being stationed there but seriously question the whole policy of his studying the Turkish & having especial reference to the Kuzzulbash Koords. I believe you know my views — that I do not approve of knowing Jew or Greek in the work & so regard as unwise to some degree the distinctive so called Turkish Department. It may be that ~~this~~ is wise so far as the preparation of a literature is concerned but the profitable influence of a distinct service & distinct church & distinct missionary labor is very questionable. I verily believe good Bro. Herrick would do more for the Turks even by taking hold of the general missionary work in the Capitol.

We were met on the road the day before reaching Kharput ~~at the Euphrates~~ on our crossing the Euphrates by Messrs Williams Wheeler & Allen & Miss Pond, come thus far with their welcome. We spent a week at Kharput rejoicing in the good work in progress there. Of this I need not speak as you have full particulars from others. From there we had the company of Mr. Williams, who after a trip to Mardin & back left us by raft for Mosul on the 14th, & Miss Maria A West whom we are very glad to have spend the winter with us & labor for the women of Diarbekir.

// On the 21st of November we ended our long journey of 3 months & 2 days & rec'd a loving welcome from our dear people in Diarbekir. When two or three hours distant from the city we began to be met by companies of them on horseback & farther on by those on slower mules & donkeys & and as we neared the City a great company of men women & children gave us their hearty "Khosh geldin!" word of welcome, the children of one of the schools standing in line by the side of the road & singing theirs. And so we were escorted by some 200 or more through the Gates of the City & to our own home swept & garnished for our coming. The Lord's goodness to our congregation has been wonderful. Notwithstanding the absence since May of their Pastor (whom we saw in Constantinople but could get no information resp. his plans for the future - we very much fear that he does not intend to return here) & for a time, during the presence of cholera, of those who generally supplied the pulpit, yet the numbers had not been diminished. And what is more wonderful, the cholera while carrying off some 1500 from the City took only one little child from the Protestant Community! The Cholera left the City some time since but seems to linger singularly in the villages & towns round about even in the healthier districts near the mountains, in Hince &c. It does not seem to be according to any law.

To take the place of the absent Pastor, Tomas, our people have invited one of our young men just graduated at the Semy at Kharput to serve as temporary supply, they paying the whole of his salary. He is taking hold well & caring for the spiritual interests of the flock. I have great hope of his usefulness. It seems but a little while since, turned out of home & employment by his relatives, all Greek & Chaldean Papists, because of his acceptance of the truth, he took refuge for a season in my house. And now he is taking upon him the work of a Pastor & in spirit & talent giving promise of great usefulness. May prayer be offered for him that he may win many souls to X. // There is much more of which I would like to write but the letter is long & the time is past. I am just called to bury one of the original Eleven composing ~~of whom~~ our church ~~at~~ its organization. I am very happy that the Board at its Meeting confirmed the selection of my dear friend Prof. Clark as your Colleague & I am confident he will prove the right man in the right place & to you, dear Sir, a congenial & reliable associate. I intended fully to write to him by this mail. I will do so soon. My warm love to him & Mr. Treat & all at the Mission House from whom we rec'd so much kindness during our much enjoyed visit in America. Affy

Aug. Walker

Diarbekir, Dec. 19. 1865.
Rec'd Feb. 9. 1866.

Ext. Feb. 13

Rufus Anderson

Diarbekir, Dec. 19. 1865

Diarbekir Dec. 22. 1865

My dear Mr Treat

I know you will re-
oice to know that we are once more
ery comfortably established in our
ome. and very happy in our work
Miss West is with us. and with her
ood command of the Armenian
anguage is already doing much
or our women and children. She
as taken upon herself for the winter
he responsibility of conducting the
omen's meeting. The number in at-
ndance varying from 35 to 60. Her
ealth is better than formerly. and my
wn health is very good. Dr West
xamined my lungs and found the
ame difficulty which Dr. Green &
Dr Wyman did but confirmed
my own opinion that with proper
are I had nothing to fear at present.

I feel elastic and vigorous - as I did n
not before going to America. This
we hear by our last mail from Ame
that Doct. Bliss is expecting to sail
in January - and if he does I am sho
afraid letters which we sent his
home last week may not reach hi
My sister Mrs Harding of Pittsfield
says she is pleased with him - but as
she says nothing about his having a
wife - from which we think he will
come unmarried - This I should say
though I would not say "By no mea
have him come unmarried" He is I ju
much needed here - and I shall be
quite willing and glad to take the le
of him so long as my health is good
but if he has not already left - and
if his domestic arrangements are b
made perhaps you would suggest
to him that he come by way of ad -
Constantinople and become acqu

l with Mr Edwin Bliss' family in Hasskeuy.
Miss Laura Bliss is in Mr Trowbridge's
family - and if I rightly judge is a
to good sensible and intelligent girl - and
I should like to wellcome her here as
t Mrs Bliss. If such a union could
take place I am sure it would prove
fe blissful one. Miss Mary Bliss is en-
gaged to Henry Dwight I suppose - at
least I was told so while in Constantinople
Smith advised Doct. Bliss to come by
way of Aleppo and Aintab - but we
have since heard that Mr Smith
of Marsovan is coming to our An-
l meeting at Kharpoot in May - as
the delegate from the Western Miss.
s good if Doct. Bliss could reach
t Marsovan in season to come on with
him it would be a good thing.
ge Our missionary brethren feel disappoint-
ed that we succeeded so poorly in

a Missionary associate for ourselve
in the Diarbekir field - as they say & with
truth that Doct. Bliss is for the whole
Mission and we need a settled Mi
here beside him - Perhaps our fail
in this resulted from want of faith
on our part though I think it was
part from our desire to see Mardi
and Van first supplied - Two fam-
ilies should be placed in Mardin
There is a good deal to encourage in
Mr Williams in conversation owns
this and occasionally tells us of pleas
incidents in his field - but he will
put them upon paper lest peradv
they result not according to hope
I think he is doing a very good wo
in the training of his students -
Will you please remember me very aff. to
Treat. Your aff. friend
Eliza H. Walker

Extract from a letter from Mr Williams to Mr H. Jessup. — "The more I think of it the more I sorrow not to have had notice so e to have been with you at your Annual eeting. I have small hope of bringing any to my way of thinking, but I should have t I had done what I could after a free friendly ull comparison of views where there had been personal interviews it is not easy to get a mutual understanding on paper.

nce upon a time there was here in Diarbekir opportunity to purchase what was regarded as a splendid property for Ch. purposes. could be bought for $4000. (It cost a few ars before $9000.) and the chance unimproved ould not likely recur again. The people, very r compared with yours I think, agreed to give 1000 & Mr Walker compelled to decide upon spur decided in the affirmative. I think are now agreed it had better been negative. A second place of meeting now becoming ecessary, a site has been purchased by the brethren for 7000 p. and made fit for e by the addition of 3000 p. or possibly 3500 by the Mission. Remember these poor rethren pay in full their present preacher's salary & their schools. Now put yourselves in our place, remembering that a day's

wages in this region ranges from 2½ to 5 piastr
while with you it is, I believe 10 to 13. mis
Wheat here is now almost at famine price
and has for years been very high in an
consequence of locusts. Put yourselves i
our place and then consider how strange s
discouraging to all attempts to urge econom
struggling people to more effort is the knowing
that 175000 piastres are to be given to the
rich congregation in Beirut on condition that they 5
raise 25000! Is this just or fair? I co
What too becomes of the late action of
our Board at Chicago? which in your prophe
plan is utterly ignored. Is it not wrongly do
the Beirut ____ have a $200000 coll 40
and a $10000 female school. and all my
preaching given to them for nothing? But I din
will not dwell upon it. If foreign Missiona
have no reasons for being, except to furni
sh a needed outlet for Xn donations fr
the U.S. then this policy is judicious. B
it makes the establishment of Bible X
in Syria an impossibility. Every add
tional investment in that line puts th
day of success ages further off. I thin
I appreciate the difficulties of your
position, but entering the course and
bidding against other Societies and

outbidding them [illegible] - [illegible] diminish the [illegible] confined abandon the [illegible] man to compete with [illegible].

At Mardin [illegible] a miserable shell - where the hearers sit on the ground - walls stained with smoke & leaks, dingy and dirty - & the people want me to strive for a new church - They have subscribed 5000 p. but want a 40.000 p. Chapel - & I can get the money from personal friends by just writing for it & it should not cost the Board a cent, but I feel that it wd. highly do the people an injury - I cannot build a 40000 or a 20000 house in every village of my field & I do not know what better claim Mardin has - than twenty other places I would mention though I regard its claim a hundred fold stronger than that of Beirut" -

Yours Truly -

(Signed) W. F. Williams

Mrs. Eliza H. Walker

Diarbekir March 29. '66

Rec'd May 14

Extract from Mr. Walker's letter to Mr. Jessup —

Bnd. Cat

[illegible] for ye donations fi

[illegible] is judicious – I

it makes the establishment of Bible X in Syria an impossibility. Every additional investment in that line puts the day of success ages further off. I think I appreciate the difficulties of your position, but entering the course and bidding against other Societies and

Diarbekir, April 13. 1866.

Rec'd, May 25.

Diarbekir, April 13. 1866.
Rec'd May 25.
Ans'd June 7.

Diarbekir April 13th 66

Rev. Dr. Anderson

Dear Sir,

I have to acknowlidge your kind letter of Jany 24th. We had heard of your great affliction & shared with you in it. The Lord's ways are past finding out by us. But it is good to know Him & the power of His resurrection & to give thanks for the grace that bringeth salvation. You do not mourn as those without hope. The Lord whom you & she have served comfort you! We have been glad to commend you & the dear orphaned ones to Him.

I enclose to you herewith my Report for the year '65 which I am very late in preparing. And it has

been very difficult to avoid introducing the blessings we ha
rec^d in our work since the commencement of '66 But I hav
carefully done so. Our Chapel became over crowded & it w
a question whether to enlarge it or provide a 2nd in the oppos
quarter of the City & the latter was decided upon, & the 2nd cong
tion was formed the 1st Sab. in March. But the leased premises
about 250 were soon found too strait & with very commendable zeal
denial the brethren purchased other premises raised the Roof.
put in a gallery &c at a cost of 12500 p ($500) which will seat abo
& is very convenient. A boys' School also was started in conne
with the 2nd chapel. The whole Congregation shared in the new en
as the common work of all. The Jacobite Patriarch is greatly
noyed at a Protestant Chapel so near his residence & Church.

The enemy seems awake in some parts of our field & per
cution rife but the Spirit seems also awake. I have much
which I would like to write but cannot get the time. // Mr. Will
had just returned to Mardin from a visit with me. I am glad you find an agreeab
reliable colleague in my esteemed friend Dr. Clarke. Love to him & dear Mr Treat

Aff^y Aug. Walker

Kharput June 1st 1866.

Rev. N G. Clark D.D.
Secy ABCFM.

My very Dear Brother

I think that Mr. Barnum has, in the letter which this accompanies, given a very clear & admirable resumé of the reasons & results of our joint visit at Oorfa, & I need not add to it — unleſs it be to say a word upon one point not brought out by him. And of this I hesitate to speak because of the danger of paſsing a wrong & seemingly harsh judgment in such a case, & also lest my own loving relations with the Brother, for these more than 13 years, may be doubted. // I have always held Bro. Nutting's Xn character & attainments in the highest esteem — & yet in all our conversations with him both Mr. Barnum & myself were compelled to feel that there was, to say the least, a decided want of ingenuousneſs & candor on his part, making our investigations much more difficult & the results more doubtful. More of frankneſs would have enabled us far more readily to understand the points of difference in doctrine between him & his Aſsociates... // And much of the time it would seem to be his aim to convey to us the impreſsion not only that there was no such serious difference, but that the other Members of the Miſsion were convinced of this, & now only desired some way of consistently escaping from the dilemma into which they had in mistaken zeal & imperfect theology brought themselves.

// The same want of ingenuousneſs, I might almost say truthfulneſs, was manifest in his profeſsed acceptance of certain statements of doctrine, thus implying his agreement with his brethren, all the while giving to words & clauses a meaning wide of that he knew them to give, & wide of the ordinary acceptance.

In keeping with this also was his frequent defying any one to prove that he had at any time preached or taught anything inconsistent with the Statement of Mr Barnes (quoted in Dr Anderson's letter of Sep 9th) instead of frankly & fully stating just what he did hold & teach.

And so too we were compelled to feel that the manner of his securing our coming to Oorfa was not altogether honorable & manly. To him & to us was it expreſsly written from Marash that he was to telegraph to us to come only on a certain condition. He refused to accept the condition & yet telegraphed for us to come, leaving us to infer that the condition had been accepted. // He justifies himself in this on the ground that in a letter of Mr. Schneider to one of the native brethren he said "We have accepted Mr. Nutting's proposition" but did not mention the condition!

But I have said enough to give you the idea. You will not understand me as stating these things as charges against Bro. N., but simply as giving you a key to a trait of his mind & manner, which we have felt it might be well for you & Dr. Anderson to have ere the conference you may hold with him in America. // We do very earnestly hope that he may be induced to go to America — otherwise we fear great trouble among the Churches not only in the Central but also in the other Missions, & also a very serious check to the progress of Protestantism in Turkey //

As Mr Barnum's letter informs you, two days before we were to leave Oorfa for the ordinations at Adyaman & Malatia, I was called home by Telegraph on a/c of the sudden & severe illness (Scarlet Fever) of my eldest boy. Providentially Bro. Williams had come from Mardin, & was with my wife to aid & counsel in the two days of greatest doubt & anxiety. The Lord was gracious, & the recovery of my dear boy was rapid & unchecked — so that on Monday, 21st of May, with Bro. Williams & my whole family, we started for our Annual Meeting in Kharput, travelling by easy stages & spending 5 nights on the way in our tent. Such a journey was very desirable, & in the result beneficial to Mrs W. & the children. My own necessitated absence from home during much of the Spring had shut them in the house & City walls more than we could have wished.

We today commence our Annual Meeting. Beside the families of this Station, Mr Williams & my family, Mr & Mrs Pollard & their three children from Erzerum are present. We looked for Mr. Knapp as delegate from Bitlis but fear that illness in the families there has detained him. // Thus our ~~present~~ number present is 13 adults & 12 children — 25 Americans in all. / We do not anticipate a great amount of business or a long session.

// We give more or less of time to the Meetings of the Evangelical Union now convened here. There are present 8 native Pastors & some 12 or 15 licensed preachers, besides Students & delegates from the Churches, forming a body strikingly different in appearance & in some other respects from the great Congregational Council in Boston last Summer, yet like that holding to Christ the Head & counselling for His Kingdom. In coming days may a great company of

Evangelical Ministers & Delegates of many Xn Churches visit this place to commemorate the worth & services of these "Fathers" of the Protestant Churches in this Land as the Boston Council visited Plymouth Rock! Bro. Barnum & I have just made a statement to them resp. Oorfa matters, thinking it better thus to address them in a body, satisfy their great curiosity & cut off their speculations, saving ourselves the annoyance of fifty private explanations. One very pleasant thing developed by this trouble in Oorfa is the manifest high value placed by the great mass of these who have been so recently enlightened upon the cardinal doctrines & correct statements of them.

Drs Anderson & Treat will be interested in knowing that B. Tomas, the Pastor of our Church in Diarbekir, is engaged to be married to a young Armenian Protestant woman at Constantinople, & proposes to return to D. this summer. From the letters of our Brethren at the Capitol I judge that he has been making himself useful there, & I am sure that our people in D. will gladly welcome him back. Our two joint congregations in the City as yet work smoothly & in love, & I think that when a separate church shall be organized & a 2nd Pastor ordained, it may be for the profit of both to be colleague or collegiate churches_ both congregations enjoying the public ministrations of both Pastors, & each having the private watch & care of its own Pastor. This is the suggestion of Bro. Williams, & it falls in exactly with our present arrangement & obviates many objections to a 2nd Church.

We had proposed the last of this month for the Ordination of Pastor over the Cutterbul Church, ~~but for various reasons~~ but for various reasons it seems better that it be posponed until after the hot season. The candidate, "Abdulnoor." (Father of light) is now here for the first time & greatly enjoying his intercourse with his preacher brothers.

I can't but feel a touch of sadness at losing Bro. Richardson from our Mission, but yet in view of all the circum stances think the choice of Angora a very happy solution of the difficulty. May the Master command His blessing!

// I trust that the young men in the Theological Seminaries are awaking to the claims of the Foreign field & that you will be able ere long to supply our Mission with four or five good men who are now, or will soon be, imperatively needed. [I would also privately suggest in your ear that as speedily as possible one or two young ladies be found for the Female Sem'y here. They cannot reach here too soon. verb. sap.]

I have made a vastly longer letter than I intended. Your communications have given us great pleasure. We trust you will be guided & blessed in your good & high calling. Give my warm regards to all the good friends at the Missionary House & our sincere love to Mrs C. & the little ones & the dear friends at Auburndale.

Very Sincerely Yours
Aug. Walker.

Harpoot, June 1. 1876.
Rec'd July 18.
Ans'd Sept 30

P.S. June 2nd A word more. The Post this week brings report of war already begun in Europe & likely to become general. It suggests most uncomfortable possibilities to us. But the Lord reigns. In addition to the continually increasing burdens imposed by a bankrupt & unprincipled government & the continued ravages of immense swarms of locusts all through northern Mesopotamia & Syria now for several years in succession occasioning famine prices of breadstuffs, our people in the province of Diarbekir are having this year a worse than locust invasion in the immense immigration from Russia of reckless, unruly Moslem Circassians ravaging & almost ruining the poor villages & making the whole region very unsafe. If now the troops are withdrawn to the ~~borders~~ frontiers, woe to the dwellers in this region! Pray for us that the Lord may keep us & not suffer His work to be harmed. It is proposed to settle these Circassians in the desert some ~~100~~ 120 miles S.W. of Diarbekir as a bulwark against the Bedouin Arabs but it is quite as likely that they being of kindred spirit unite their forces & sweep the region.//

Kharput June 2nd 1866.

Rev. R. Anderson D.D.
Secy A.B.C.F.M.

Dear Sir,

I had just closed a long letter to Dr. Clark, when the Mission now holding its Annual Meeting appointed me a Committee to write to the Missionary House, urging the appointment of Mr Marsh (formerly of Mosul) to be associated with Mr. Williams at Mardin — & I turn to you. I have recently recd a letter from Mr. Marsh (of date Mar. 24th) with the information that he is about to change his present relations in Rochester & seek a Pastorate. There was nothing in the letter implying any design on his part to secure from us an invitation to return to Turkey. But, knowing as we do his love for the Missy work, & confident from the past that he wd be an acceptable & congenial associate for Mr Williams, & inclined to believe from all that we ~~could~~ can learn that there is nothing in the state of Mrs Marsh's health to form a serious objection, we feel that it is quite possible that, in the prospective change of his circumstances, Providence may be opening the way for his again entering the Mission field & resum ing the work he conscientiously yet reluctantly relinquished. It is quite poſsible that the chief reasons for his leaving the Miſsion work remain in full force. And, on the contrary, it is also quite poſsible that these reasons, or the view he may take of them, may have become modified during these years, so that he would need but the aſsurance of welcome from his aſsociates & the Prud. Com. to determine his duty to return.

Mr. Marsh himself, & his previous record are so well known by you, that I do not feel that I need enlarge. You know & appreciate also the need of Mardin & the Arabic portion of our field, & are, we are aſsured, desirous that it be hopefully supplied.

The inclosed letters addreſsed to Mr Marsh by Mr. Williams & Mrs Walker are upon this subject. If for any reason the Committee should think not best to propose a return to Mr. Marsh, you will please destroy them. You are at liberty to read them.

We are sad that we may not always have the privelige of thus consulting you. We sympathize with you in your great bereavment &

Remain Ever Gratefully & Affectionatly

Yours — in behalf of the Miſs. in E. Turkey

Aug. Walker

Harpoot, June 2, 1886.
Rec'd. July 14.
Ack'd. Sept. 30.

Alipoongar, near Diarbekir
Aug. 21st 1866.

Rev. N. G. Clark D.D.
Sec'y A.B.C.F.M.

My Dear Friend — I like to write both the above addresses — Again after several weeks' deprivation I have a private room apart from the one which serves as sitting room, dining room, & nursery for the whole family. Bro. Williams & his servant Jacob have just left us to return to Mardin, & I bring my Portfolio into the room he has occupied ~~& am~~ moved in some way to commence a letter to you. And indeed I were very ungrateful not to notice & thank you for your very acceptable letter of June 6th which gave us all very much pleasure. My Wife & I were especially gratified with the *inner view* you give us of your official position at the Missionary House & your private position at Home. I knew your interest in the Missionary Cause as related to the establishment of X's Kingdom in the Earth & had good confidence that you would be happy & eminently useful in this personal connection; & in great & small matters it is always pleasant to find that one has not been mistaken — as we do from your & from Dr. Anderson's letters. I can assure you that your letters to individuals & to the Mission ~~have~~ given ~~great~~ great pleasure & you have won a place, & already warm, in the hearts of the Missionaries on this side the water. We have all loved & revered your predecessor, dear Dr Anderson, & have looked with sadness to the day when another must fill his chair. It is therefore especially pleasant to us that his mantle is falling upon you so gracefully, lovingly arranged by his own hand. You stand together much as Moses & Joshua – He has led God's people 40 years in almost through a Missionary wilderness to definite principles & an established work; & now we may hope that you will lead on until the whole earth shall be won to Christ.

I have not your "Official" letter at hand & so I reply to your "Unofficial" you see. Ere this reaches you you will have had your Meeting at Pittsfield. I trust it will be a blessed Meeting & that in all your responsibilities connected therewith you will be greatly aided from on High. What a pleasure it would be to us to be there where we have so many friends & would meet so many more from abroad! But I feel so unworthy of the ~~wealth~~ wealth of love we recd as friends & Missionaries when at home last year that I am humbled whenever I recall it. I hope you will make the acquaintance at Pittsfield of our dear "Bro. Willie" & his excellent wife. Lizzie will certainly need no introduction.

But now of ourselves you will wish some word ere I have filled the sheet. Thanks to the good hand of the Lord upon us our number (family) is still unbroken although we have been for the last 5 weeks in the midst of Cholera. O it is a dreadful scourge! Day before yesterday (Sabbath) I preached at Cutterbul, 2 miles from this & across the Tigris, & at Karabash 3 miles beyond that & returned to hold a third meeting here in Alipoongar where a good many of our people are fled on account of the Cholera in the City. My Text was "The Master is come & calleth for thee": One of my audience at Cutterbul was a stout young farmer in perfect health, a member of our Church there, who listened attentively but probably did not in the least suppose that the Master was calling *him*. But the next morning after a night of agony he was laid in the grave! I trust he was prepared. But the summons is dreadfully sudden to many. A week ago last Sabbath I tried for two hours or so to ward off the death blow from a humble female member of our Church in the City, one who had lived in our house several years & in whom we felt much interest, but in vain. The Master had come & called for her. *Last* year about 1500 died of Cholera in the City & of them only a Protestant child. *This* year it has been different. It may almost be said to have begun with the Protestants, one of the very first deaths being that of an old man, one of the early Protestants & a member of our Church, who for months past until the day of his death has daily conducted to & fro from house to School one of our young female Teachers (for whom it would be unsafe to go alone) I paying him 60 cents a month. A week or so after, we buried our "Little Sara" as the whole congregation called her - of whom I want to write something to Mr. Worcester if I can get time. And so one after another of our people has been called until from the City 5 adults 2 youths & 5 little children have gone, & several more from Cutterbul. And yet the whole deaths this year have been but about 600 in the City. It has singularly prevailed in the villages near & far on the *East* side of the Tigris & not at all on the *West*. We cannot account for its coming or its going.

It follows no law which we can conceive. If engengered o
increased by filth then why should it ever be lacking in Di
bekir + once commenced why doesn't it exterminate the in
itants? We have found great profit, + many lives hav
been saved in the use of the medicines recommended in
Herald by Dr. Pratt. When taken in season they do not f
to work well. But the Native Doctors prejudice the people a
them. They bleed + almost invariably kill the patient. //

We came out of the City before the Cholera commenced. After re
ing from our Annual Meeting at Kharput we hoped to ~~spend~~ be a
to spend the Summer in our own house in the City. But by the mid
of July Mrs Walker was beginning very sensibly, no! manifestly,
affected by the heat + confinement, although we aimed to get outside
City walls once if not twice each day. I think she would not have
endured a longer stay in the town. We spent a week in the shelter
rather shade (for there was no room for us) of a hut under the bluff So
of the City + overlooking the gardens + the Tigris, + then succeeded in hi
for two months this building in Alipoongar, a mile West of the City,
the purchase of which as Summer Residence I had vainly been neg
ting all the Spring. The premises comprise a large ~~Stab~~ court
stable below with some room for servants + stores + 3 rooms
the 2nd Story on the roof of which we have our bedroom (rea
by a long ladder) large as all creation, ceiled overhead b
this cloudless star-studded Oriental sky. No one in this reg
South of the Taurus ever thinks of sleeping within doors
account of the heat. And, were it not for occasional winds
too strong for comfort, keeping us reefing + tacking pre
much all night + too forcibly reminding of storms at sea, th
sleeping out of doors would be pleasant without alloy. As a
one's neighbors occupy the same bedroom, a little privacy
usually secured by a white curtain drawn about the bed
shielding from curious eyes + in some measure from the w

The weather has been pretty warm — scarce a day for more than a month in which the Thermometer did not reach 100° running up in the warmest days to 108° in the open North window of our cool (?) rooms.

For four weeks our three children have been having the Opthalmy & some of the time suffering pretty severely night & day, but they are now nearly over it & beginning again to enjoy the light. But it has made the days long & the nights longer both to them & to us. About the time of the Cholera's commencing (nearly simultaneously here & at Mardin) we were all of us inclined to diarrhea considerably & Bro. Williams learning of it came from Mardin "to take care of us". His presence for 4 weeks has been a great comfort & strength to us. We are sad to have him return to Mardin alone before we know that the Cholera has ceased there. May the Lord preserve him!

The disease has seemed to prevail this year more among the Christian population of the City than among the Moslem, while last year the Moslem suffered the most. Few of the Moslems have fled the City it being regarded as fleeing from God & contrary to their faith, but multitudes of the Xn sects have fled. Our congregations in the City are thus very greatly reduced in numbers, & business is quite deranged & prostrated, & this, in addition to the previous causes of trial from famine prices & the exhorbitant taxes demanded by government (which are not abated a jot because of any decline or failure of income or prosperity) must occasion great distress & poverty among the people.

It does seem to some of us that the Turkish Government
is fast enacting the fable of the Goose with the golden egg.
& the folly must ere no distant day bring itself to an end.
The more distant provinces suffer more than those nearer
the seat of government. And all this serves to make
the matter of self support in resp. to their religious & edu
cational institutions vastly more difficult for the people
themselves in the execution & " " " " miſsionar
in the urging if he have any sympathy & softneſs of heart
in view of their distreſses. But we take the ground with
them that _giving_ to _the Lord_ for His Gospel institutions _does_
not impoverish — that they will have _none the leſs of real bl_
sing for what of _self denial_ they thus make — & that they ca
not afford, ~~to go without~~ even the poorest, to go without a sha
in sustaining the Lord's work. // Yet it is very hard oft th
to refrain from aiding them more than is best, & very easy
for the Miſsionary to injure by _too_ much _ministry_. After a
work is begun in a place the principle must be to help th
who help themselves — the help to be proportioned accordin
the circumstances, sometimes more, sometimes leſs, but alw
a _proportion_. Thus is gained the _interest_ of the little boy i
Father Poor's Miſsionary Meeting because he had given a qua
& so had a "sheer (share) in the concern." I query if there h
not been the failure of our brethren in the Nestorian field to
you allude. I hesitate to judge any other Miſsionary's policy
in the Miſsionary work a Procustes bed will not answer for m
or field. I query whether the pleasant relations our brethren h
had with the Nestorian Church have not been an evil rather tha
good. I have been into their field in the region of Amadi
& there felt that the plan of subsidizing with partial suppo
a lazy ignorant priest, or perhaps two or three in a little vill
that they might keep the peace, & the making the Cross & rubb
their hands & faces in the smoke of the censer waved in the min

nation of an ignorant priest, on the part of helpers & preachers educated in the Seir Semy, were at best things of very doubtful expediency. To me the Nestorian Character is not altogether a pleasing one. They remind me too much of begging Jews. whom in personal appearance also they greatly resemble. One of the latter, (Jews) baptized by the London Jews Missy Society's Missionaries at Bagdad & a most hopeful case, as the letters of Introduction given him testified, when on his way from Bagdad to Bishop Gobat in Jerusalem, offended because I did not see fit to give him all the money he wished for his journey threatened "to go & be baptized over again by the Papists!" And so at Nestorian villages on the Mountains near Jezireh. Bro. Williams & I have regretted that we ~~could~~ were not able to look upon the~~se~~ people with the eyes & large charity of our dear Bro. Rhea to behold their piety. Whatever may have been the rightful policy in the past, I feel very certain that

any supplement ~~to~~ in England or America to the Shah's £100. g
for a village Church would be only injurious. The time h
certainly come for the Nestorians to be profited by doing for th
Was there not an error in regarding their contributions, in th
benevolent revival a few years since, as ~~to~~ aid to the Board ra
than as their duty to themselves & their people - late indeed
better late than never?

I have felt sad about the whole Richardson-Van case. And
our dear friends in Bitlis must leave for America - probably sto
next week - & next Spring the Pollards from Erzerum & the Wheele
Kharput. Alas! We are weak. Our Pastor Tomas was to have be
married in Stambool & to have started for Diarbekir by Aug. 1st but I fear the
era will give him an excuse for protracting his already long stay. And
quarantine is now established between here & Kharput we may possibly not
the presence of the Evangelical Union this Fall for the proposed Ordination in
bul. I have been into the City almost every day thus far but as the Cholera
greatly subsided the foolish Turks are about establishing a quarantine at the Gates f
wishing to enter the City - one hour for those from an hour's distance, two hours for those fro
hours distance & so on! - doesn't this cap the climax of even Turkish absurdity?

With our love tell Mr. Treat we were satisfied with his decision in the Dr Bliss case. But he
will still look for some good associates for us. We look for Lizzie's "half sheet" I stop right off because
was cut there before I began upon it. 28th Aug.

Give our love to Rev. + Mrs. [illegible] + also if you know them to Mr + Mrs. I. Potter. Mrs. P. was an old + very dear friend of ours.

Sept

Alepoongar Aug 30th 66

My Dear Friend Dr Clark, Things are proverbially uncertain in Turkey, even the Post, which last week was sent off 2 hours before time & so what I wrote to you has been delayed a week. I have since written this letter to Dr Nutting & for two reasons think it may be well to send to you. 1st as he may have left the country (in which case ~~please~~ if you please you may send it to Rev. G. H. White formerly of Marash) & 2nd that you may see what I have written resp. his brother. I dont suppose there is given any light on the dark subject yet Dr Anderson might be pleased to see it also. With all the family I have been in the city from morning to the middle of the P.M. A hot southerly wind made the ride out very uncomfortable particularly for the eyes of the children still suffering (Hattie for the 5th week) from Opthalmia. The Cholera has increased somewhat this week again – some 15 – 20 deaths yesterday. I must now go into the City again this P.M. to meet the Teachers of the 2 Sab. Schools & give them the weekly lesson for the coming Sab. Again love to you Affy Aug. Walker

Alipoöngar, Aug. 30. 1866.
Rec'd. Oct. 12.
Ackd Nov. 10th/66

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Kipoongar, Aug. 30. 1866.

OBITUARY.

The wide circle to whom that servant of Christ, Rev. Augustus Walker, was so dear, will welcome the most brief and imperfect narrative of his life so useful and honored, of his death in the midst of his labors, when, as it seemed to us, he was more necessary than ever to Christ's work and the world.

He was born, Oct. 30th, 1822, in Medway, Mass., where his parents, Dean and Rebecca resided. Always a thoughtful youth, deep and lasting impression was made upon him when, on his mother's uniting with the church, he, at the age of twelve, was baptized with the household. The thought, it might be said the purpose, of becoming a missionary of Christ dates from that early period. But his life seemed destined to mercantile pursuits– first in Charleston, S. C., and for some years afterward in Baltimore, Md., where he became endeared to a wide and influential circle. But as he entered upon manhood he had such views of life as led him to give up the most flattering prospects of success in business; and at Leicester Academy, with such men as Pres. Hill, of Harvard, he prepared for College.

Near the close of his first year in Yale he publicly professed Christ, and graduated in '49, beloved and honored as a scholar and a christian.

After a year spent in Bangor, he graduated at Andover in '52, and October 13th of that year was married to Miss Eliza M. Harding, daughter of Rev. Sewell Harding, of Auburndale, and the same day ordained as Missionary at East Medway.

Designated to the Turkish field, they sailed for Smyrna Jan. 7th, 1853. Diarbekir, on the Tigris, was the field of his labors, his success, his death. The friends of Missions who have watched his course there; his fellow Missionaries who have known him more intimately, know what he was, and what, by the blessing of God such labors "above measure," such devotion as his, accomplished. He was indeed willing "to spend and be spent" for the work of Christ among that people.

Only for a few months in '64–5, did he leave them for a visit to his native land; arriving a few weeks too late to close the eyes of that mother between whom and him there was a peculiar affection. While here he took no respite. Churches all over this land will remember now how with a fire that, alas, was self-consuming, he sought to kindle every where an interest in Missions, and enlist those who would go with him to the work. He seemed to have a presentiment that his was soon to be ended.

What a welcome was that he and his beloved companion received as they entered Diarbekir again! In what contrast that crowd meeting them miles from the gates, weeping with joy and those thronging children and their sweet songs—to the scene of their first advent there, so unattended—so fearing—when there was only God to whom to look.

But a welcome to a city more glorious "where they do rest from their labors" was nearer than any thought. Rev. Mr. Williams, of Mardin, Mrs. W.'s brother-in-law, writes, "ever since his return from the U. S. we have seen that he was not in endurance and physical strength what he used to be. But he never complained, I think was not conscious himself how much less competent he was to bear a long strain." So he toiled on as before.

The unusual heat of the summer and the dreaded advent of the cholera had compelled them to give up their purpose of remaining in the city and they had for two months taken a khan outside the walls. His last sermons as he went in to meet his people, were, "The Master has come and calleth for thee," and "Except ye repent ye shall all likewise perish." How fitting to be his last! On Monday he went into the city as usual, besides customary duties, spending some time over one stricken with cholera. Tuesday morn, after a somewhat restless night he rose as usual and proposed a mission excursion to Cutterbul, but was persuaded to remain at home and rest. Anxious affection had not been too watchful. Soon the premonitory symptoms of cholera appeared. But there was nothing peculiarly alarming and as he had been held back from over exertion and been very careful in diet, all were full of hope. At the first whisper of illness the Christians gathered to aid, and the faithful Shemmas without Mrs. W.'s knowledge telegraphed to Mr. Williams, who starting from Mardin at one o'clock P. M. on Wednesday and riding all night, reached Diarbekir after sunrise to find that six hours before, at half past one, Thursday, Sept. 13th, he had gone "to be with Christ."

He had grown gradually worse through Tuesday night, the rice water discharges following, with occasional vomitings which soon ceased. Wednesday he was most of the time in a stupor.

Every remedy was most assiduously employed. The native Christians, in the words of Mr. Williams, "struggling with death to the very jaws of the grave to save their beloved Bodvilli from the greedy devourer, and for an hour, from ten to eleven Wednesday night, thought they had succeeded; one glad cry of triumph went out, "God has given us back our beloved Bodvilli!" It was then that he opened his eyes, smiled as he saw his devoted, beloved wife, whispered "darling," and as she leaned over him gave her the last kiss, and then sunk gradually to the grave. All stimulants and remedies were unavailing. Shemmas sat down by the dying bed, his tears flowing, his frame quivering with agony, and groaning "O, Lord!" but who can tell the anguish of that widow as she looked upon her two fatherless boys old enough to know something of their loss and the little girl whose unconscious prattle was like a knell upon the heart!

Diarbekir was filled with mourning. Not Protestants alone, Moslems and Armenians all were stricken. Such a funeral, as of one who was a father to all, was never witnessed there before. The native pastor, Tomas, conducted it most appropriately and tenderly, praying not only for the stricken there but for those in this land who would so feel the loss.

How true the word of Mr. Williams:—"He fell where the standard bearer wishes to fall—at his post, doing manfully, earnestly, even beyond his strength the work given him to do."

"The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace,
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run
Rest in thy Savior's joy."

The following brief extracts from letters are appended, with regret that they must be so brief and fragmentary.

From Mrs. Walker—

DIARBEKIR, Sept. 12, 1866.

TO ALL THE DEAR HOME CIRCLE :—

My precious husband and your Augustus is very sick—with cholera. I hope for his recovery more than I fear. and before I mail this, time will reveal the Lord's purposes in regard to me and mine ; but I feel that I must write now, as I may not feel able to do so if my strong prop is taken away. (Here follow at length, details of the commencing and progress of the disease.)

The bretheren, from sunrise, have been coming to enquire for him, and their anxious looks and prayerful exclamations, "God forbid," "God send no such affliction upon our assembly," "God spare him to you, to the children, and to us," quite break me down. * * *

Shemmas, our native preacher, and several others, are constantly with us. Shemmas hardly leaves his bedside.

* * * * *

SEPTEMBER 13th.

My dear Sister Hattie's birth-day, and—O can I write it ! must you read it ! your Augustus and mine, my precious husband, the father of my dear children, has entered this day into the eternal rest. He is not with us. He is with Jesus whom he loved and who loved him—and we are left alone. * * How earnestly and anxiously they worked over him ! Shemmas prayed. My hope, my only hope was in God, and I knew He would hear that prayer. * * * I had prayed with my boys, and we were enabled to say, "Thy will be done." O the gratitude and happiness my heart had for one short hour! I thank God for it now. * * * I closed his eyelids—all was over. * * * At the grave, after the funeral, we sat upon some stones, and hundreds of the dear people came, taking my hand, saying "The Holy Spirit be your comforter," "The Lord Jesus help you, my sister."

From Rev. Mr. Williams—

DIARBEKIR, Sept. 13th, 1866.

DEAR DR. CLARK, Cor. Sec. A. B. C. F. M.:—

Brother Walker is dead ! And so I commence my correspondence with you. It may continue years, but I shall hardly ever again make your heart so sad.

* * * * *

Mrs. Walker is supported as those would expect her to be who have had personal experience of His love whose arms are under her. How desolating a blow this is to our field and work, there is no need that I tell you. Yet I will not say, we believe, *we know* the Lord, our Lord—our Jesus reigns, and not a sparrow falls to the ground without him. Our Father has permitted this, and looking upward through our tears we say, "Even so Father, for so it seemed good in thy sight. Thy will be done."

Of the character and the excellencies of this dearly beloved brother *you* do not need that I should say anything for you have known him even longer than I, and I dare not trust myself to begin on such a theme.

It will be but a little while and there will be nothing to be reinforced in the mission to Eastern Turkey, covering the whole region from the Black Sea to the Persian Gulf. But the Lord reigns and understands his own councils. We will trust in him.

MISSIONARY HOUSE, BOSTON, Oct. 24, 1866.

DR. CLARK:

TO THE HOME CIRCLE:—

Ere this reaches you you will have heard the heavy tidings that make all hearts sad at the Missionary House, and thousands of mourners in all parts of the land. I am hardly able to write yet—the burden on my heart is too heavy. I loved him as my own brother. No friend on earth more. It is now a precious memory to me that it was my priviledge to welcome him to my house in Schenectady and keep him there with his wife and child some ten or twelve days, and sent him on his way *rested*, after his missionary tour through the West.

I send herewith a most desirable testimonial to the life and character of your son and brother, as a missionary of the cross. What a change in the hearts of the signers of this Address to the Board in honor of their Missionary Teacher and Father in the Gospel, since thirteen years ago, when he and his wife were hooted and stoned in the streets of Diarbakir. What a work for Christ! I know I cannot measure your sorrow for the loss of one so warm-hearted, so true to God and his fellow men. Can I measure your joy that you have had a son and brother so devoted as a follower and promoter of the cause of Christ?

The river Tigris has witnessed great events ; mighty empires were on its banks in ages past. What are they all now? But the name of Augustus Walker is inlaid in the foundations of a christian civilization on that same historic stream, in the very site of the proudest despotisms of the ancient world and his work will not pass away.

Extracts from a letter to the American Board by Christians in Diarbekir, Sept. 19, 1866 :—

"Mr. Walker's removal from us is a very heavy blow from God, because as a father, he cared for us all, from the least to the greatest. He had a tender heart. He sympathized with us in everything. Our pen is not able to make known the depth of the anguish of our hearts. O how can we describe his funeral. All the way to the grave, which it took us an hour to reach, in that great concourse not an eye was seen, whether of man, woman or child, that was not filled with bitter tears, and not one face was seen that did not reveal a great and deep sorrow. Yet it was our blessed Father who did this,in his infinite wisdom, and for some good end. Blessed be his holy will!"

"How can his father, and brothers, and sisters hear—how can they bear the news of his death? We pray for them, and shall continue to pray that the Lord may prepare their hearts to receive from Him, their dear Father, this bitter cup and drink it."

"It is a great consolation to us that his afflicted Mrs. Walker is able to find comfort, and to accept with love, the will of God, counting that he who has done this is a kind and merciful Father. May the Lord strengthen her, and may he protect her and her three children beneath His almighty arm! O, how it pains us to think that possibly Mrs. Walker too may be separated from us."

"Can you be indifferent to our condition? We cannot entertain such a thought, since by your beloved and faithful missionaries, your generous contributions, and your earnest prayers, you have labored for this place. By the divine blessing you have carried the work forward thus far—how can you abandon it? We cannot believe that you will abandon it."

From a Classmate to the family—

NOVEMBER 2, 1866.

Your loss is our common loss. You have lost a dear brother: I have lost a noble friend: the church has lost a faithful laborer,—he has lost nothing but gained all, the face of Christ and his everlasting crown.

He has done a great work and done it well. Life is not measured by years but by deeds. And compared with some of ours his years have been a hundred.

When he was in this country last I could not help feeling small and utterly mean in his presence as I compared my work with his—his labors and successes so great, mine—*nothing.* Even so great is the difference between one man's faith an love and another's. Self-sacrificing love is almost or quite omnipotent.

Let his example and death stimulate us to greater zeal and fidelity in the cause of the blessed Master.

Augustus Mullen

Mr. Walker 370

Ans Jan. 1

Aub. Dale Dec. 26. 1868.

My dear Dr. Clark

I neglected to send for my mail this morning and did not receive your letter in season for an reply by the 11 o'clock mail.

I will not speak positively - but I am quite sure that Mr Wheeler's catechism is not a translation. Mr Williams originated a catechism three or four years since and it was to have been published in Armenian and Armeno Turkish as well as Arabic - but was delayed from time to time, and I know not whether it was published in the former languages. I have the impression that the Harpoot miss. or Mr Wheeler, also were making one about the time of my leaving.

(over)

[illegible] Wheeler

After my conversation with knou
you day before yesterday. I felt a co
that you might with reason think b
me reserved or non committal: be
regard to my pecuniary affairs &c.
I did not wish to be so. But I deconti
not feel prepared to say any thing very
answer to your truly kind inquiries w
Since then I have thought more than
seriously over the subject, and me
to write to you freely my thoughts bein

When I returned to this country in I'
year and a half ago. I *thought* throug
with great economy. I could live havin
my income. if I could have with sa
rent given me. I felt cheerful havin
the prospect of denying myself of luxu
all the unnecessaries of life. In som
God had ordained ~~that~~ I indomina
for me I resolved with His help to help
endure cheerfully all that was in In
volved in the great change. I am now
naturally hopeful & cheerful as you sa

know, and more than this I have
lla continual desire to honor my Savior
th by being so - and especially by seeming
be - but a realization of what I have
es'ost - and of all that is laid upon me
continually comes over me - and I am
very often when alone overcome and
rain nothing do I miss Augustus more
e than when perplexing questions harass
me - which I feel that no living
being can decide for me.
I have a Home now - and am
very thankful for it - My plan in
e having such a house, was, as you know
nto take some boarders - and in this - I
have been encouraged all the way
of by your good mother in law. I am
Sometimes - often - afraid she overesti-
mates my abilities - but she does
help me wonderfully - to be hopeful.
In getting my house furnished my
money - (last years income which I had
saved mostly - and $500 from my princi-

pal - has not seemed to go so far as
expected it would. and I have tak
up in advance my January divi
and also taken up $400 more
my principal - to pay in part my
for current expenses - This last I
sorry to do - I resolved that I woul
not do it again - "only that once"
it was because I had this money
hand that I told you I did not
any at present. My next intere
money is $300 due in July &
& then not again till January fol
My house is comfortably furnish
apparently - but if I am to have
ers I need many more things -
It comes a little hard to me to
acknowledge that with all my
to furnish my house with little
I did not realize how fast the
would go - & still there are things
up almost daily - that I find I
have - So the result of my delib
is - to say to you - ~~that~~ I come down
the position I have been trying
hard to keep - I did not wish
receive compensation for my "Couns
and services - till I could see that
was doing something. & then I sh
be very glad of it. I have felt

I heard another Missionary widow
say. that she would rather work
off the ends of her fingers than
~~receive~~ any of that money after
leaving her field of labor. ~~and of~~
~~late~~. I feel from the experience I have
had in the few weeks I have been
at housekeeping. that it is going
to be very hard for me to have boarders
while my two youngest children are
so young. and that although I
expect to try it & hope to go through
with it - I need to get my self & house
more in readiness for it. and I will
if you and the Committee approve receive the
~~Sum~~ in advance which shall be ap-
propriated as my compensation.

My father is not able to do more
for me than to give me the rent of
my house. and frequently says that
he thinks he will be obliged to charge
me for this. My husbands father is
not able to do any thing for me. &

he is fearing that he will have
no property to leave to his Childr
The promises of the Bible to affli
such as I am - have a precio
ness to me which I never cou
have known till I was so great
afflicted - and the kindness of
friends of which I have exper
ed so much I receive as a d
rect fulfillment of the hund
fold promise - from the wo
God. My new Home has no a
traction to me to be compar
to the one prepared above. bu
these dear Children I must li
for - and I want you and yo
dear Lizzie to pray for me & fo
them - for I feel that I am
poorly qualified to go on alo
with this great responsibility.
I have written much more th
I intended & at intervals of
but I ~~have~~ always felt that

you and Lizzie I had the warmest truest sympathy. Your affection for my dear husband too adds greatly to the value of that sympathy.

But I *am* ashamed of this letter with its miserable blots. I could not help it.

Your sister in Christ
Eliza H. Walker.

That my Ex

pression made known

[illegible]

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Mrs Walker

Auburndale Sat Morng

My dear ~~Dr~~ Clark Aug 31st Dec. '68

I have asked our Express man about getting the Stove over. & he says the best and cheapest way is to have your Express man bring it into him at Boston. He said it would probably be about $1.00 for each Express. which is very reasonable. Now if you could see it off from your place - and ~~ma~~ let me know for what it can be brought to Boston* I think it will come much easier than I had anticipated. You don't know how unworthy I feel in receiving so much help. I called on Mrs Thos Williams yesterday - & she remarked. "how I wish you could have a Stuart Stove." so I told

That my Express man knows how much to pay yours.

her of the good prospect.

I want to write to Lizzie
about it - but my hands a
very sore - so that I write
difficulty - My love to her

Yours aff.
Eliza H. [illegible]

Auburndale Oct. 20: 1871.

My dear Mr Treat.

When Dr. and Mrs
ulick left here last saturday they
re expecting to spend next sabbath
n Holliston, and we supposed they
ld return here during the week.
t yesterday a letter from Mrs
Gulick dated Hatfeild requested
letters sent to her at Ashfeild. if we
ad an evening mail westward.
herwise not to send them. as we
ad no westward mail after that
me (the receipt of hers) I did not
orward one which had come
rom Mrs Kelsey. but I will write
o her and tell her all that I know.
think Mrs Gulick will reach
olliston in season for their
eeting saturday. In haste.

Very Truly Yours E.H. Walker.